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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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IN THE GIANT'S CORNER

By THE EDITOR

I HAVE spent some hours in Westminster Abbey, England's cemetery of the great, and in St. Paul's where lie both Nelson and Wellington. I have seen the bones of Pizarro, the "conquistador," in the cathedral at Lima, and the tombs of scholars in Sleepy Hollow at Concord. But no place has impressed me like that little corner of Olivet Cemetery in Baltimore where Robert Strawbridge and Francis Asbury and Bishop Emory and a host of the founders and early promoters of American Methodism are buried. Some of these were moved here from their former place of burial in the city and others were buried here immediately following their decease. And altogether they constitute the largest city of the dead for preachers of full salvation that I have ever seen. In fact I think there is not another plot of the size anywhere which contains the bodies of so many preachers who believed and preached that men are sanctified after they are justified and that men must be holy in order to enter heaven.

Brother J. Glenn Gould, pastor of the Church of the Nazarene in Baltimore, and I prayed by the tomb of Bishop Asbury, read the wonderful testimonies which are inscribed upon the tombstones of the preachers, and mused upon the lives of these preachers of a past generation. I named the place "The Giants' Corner." Brother Gould looked up from an epitaph and said, "These men spoke our language." And we both were reminded that such a place was made possible only by the fact that so many true prophets remained true until the day and hour of their promotion. The boastings which appear on the tombs of these faithful preachers of the full gospel are the boastings of those who have taken off the armor at the close of the battle.

But our attention was called to the fact that the very large majority of these men died young—before they were fifty. Only a few reached the age at which they might be considered venerable. And why was this? Brother Gould explained that they "burned out." The zeal for the Lord's house ate them up. On a number of stones the man whose name was mentioned was said to have been a "pathetic" preacher. We understood this to mean that he felt for the people to whom he ministered.

Dr. Bonar is quoted as saying to one who preached with considerable gusto, "You love to preach, don't you?" "Yes, indeed, I do." "But," said Bonar, "do you love the men to whom you preach?"

Preachers who read the ritual and carry on their work without feeling, like turtles and other cold-blooded creatures, are inclined to live a long time. But those who weep with them that weep and rejoice with them that rejoice and pray over their people with the solicitude of a father are likely to burn out their nerve energy and come to their day of rewards much sooner. But the true preacher of the gospel prays rather to live well than to live long. He is like the old local preacher who said he preferred "to wear out rather than to rust out."

But I do not think of that Giant's Corner as a melancholy place. Rather I think of it as a place made radiant by the bones of the triumphant. It made me pray that grace may be given me to finish my course with joy. I joined with Balaam in praying, "Let me die the death of the righteous. Let my last end be like his." Only I said, "Let me live the life of the faithful prophet of God and come to the close as he came—in the swing of apostolic triumph. Let me so live and so preach that when I come to the end of my day in the field I can go with confidence to the house of the Goodman of the vineyard to receive my penny."

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter Two. The History of the Doctrine of Assurance

I. THE DOCTRINE OF ASSURANCE AND WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

THERE are two types of the doctrine of assurance which are oftentimes confused. Some theologians write of the doctrine of assurance and refer to the theory of Christian certainty whereby they defend the authority of the Bible, the finality of the Christian religion, and the grounds of belief in the assurity that Christianity is the true religion. Others assume that when they write of assurance they mean that definiteness of knowledge, possessed by the re-

generate individual, that he is a child of God. Still others, as Robbins in *The Doctrine of Assurance in Recent Protestant Theology*, go back and forth from the assurance of salvation to the certainty of the Christian religion with no breaks in their arguments.

As noted in the Introduction, we understand the doctrine of assurance to have reference to the assurance of salvation, and in no manner to be connected with the problem of the defense of the Christian faith, or a statement of the metaphysical theory of religious authority. However, we must note that the evidence of Christian experience stands as one of the highest apologetic arguments for the veracity of the claims of Christianity. We then define assurance of salvation as the knowledge which the regenerated possess concerning their adoption as sons of God.

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It is at this point that Wesley's doctrine of the witness of the Spirit is in accord with the doctrine of the assurance of salvation. To Wesley the goal for every Christian was to possess the assurance that he was a child of God. He often speaks of one being regenerated "and knowing it." In his theology it would be impossible for one to be converted "and not know it," unless it was during some abnormal experience of ill health or other highly terrifying strain. Wesley appealed to experience for the assurance of salvation. He said that "I know I am a Christian because I have the witness of the Spirit."

With this distinction in mind let us lay the background for Wesley's doctrine by a brief outline of the history of the assurance of salvation.

II. TYPES OF THE DOCTRINE OF ASSURANCE

Six various doctrines of assurance have been held by the Christian Church, and each is distinct in its broad outlines from the others. Let us note these doctrines in detail.

1. *The Doctrine of the Catholic Church.* Generally the doctrine of assurance previous to the Reformation was denied by Catholic theologians. The system of penance, and father confessors and indulgences, which had been developed through the centuries, was contrary to the idea of a personal, direct contact with God, whereby one knew that he was regenerated. Workman says, "This doctrine of assurance was altogether contradictory to the whole scheme of indulgence, penance, purgatory and sacerdotalism in general."¹

In answer to a query of a sick woman seeking to know that her sins were forgiven, Gregory the Great wrote, "Thou oughtest not to become secure about thy sins, except when, in the last day of life, thou shalt be able no longer to bewail them. But until that day comes, thou oughtest ever suspicious and fearful to be afraid of faults, and wash them with daily tears."²

We are forced to hold with Fisher that the scholastic conception of justification had no foundation for assurance. "Under the scholastic conception of justification and of the nature of faith, no foundation for assurance, for a sure and established confidence in one's Christian standing, could exist. According to Aquinas, the only means open for attaining an assured hope are certain signs or indications which, however, afford no

certainty, and an immediate revelation from God which is sometimes given to individuals as a special privilege."¹ While Aquinas held that God might give a special revelation of one's standing, this is but rarely found to exist. So in reality this one hope of finding assurance of personal salvation in the pre-Reformation period vanished.²

It would be expected that the "morning star of the Reformation," Wyclif, would hold this doctrine. But in fact he denies it. He writes, "No one can know, not even the Pope, wots whether he be of the Church or whether he be a limb of the fiend."³

The Roman view can be summarized thus, "The Roman Catholic church remained by the position that assurance of being in a state of grace is an exceptional gift, the great majority of believers being obliged to be satisfied with a probability on this subject."⁴

When we come to the post-Reformation period, even the possibility of this assurance which Aquinas would permit disappears. We find the Council of Trent most positive in denying that one may know of a certainty that he is in a state of divine grace. ". . . Yet it is not to be said, that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic church . . . even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God."⁵

More specifically we read, "Except by special revelation no one can know whom God hath elected . . . No one, moreover . . . ought to be so as to

¹ Fisher, *Hist. of Ch. Doctrine*, p. 250.

² Aquinas, *Summa Totius Theologiae*, Part II, I, Quest. 112.

³ Workman, *Dawn of the Reformation*, I, p. 176, Art. 5.

⁴ Sheldon, *History of Christian Doctrine*, Vol. II, pp. 178-9.

⁵ *Canoes et Decreta Dogmatica Concilii Tridentine*, Sixth Session, Chapter IX, in Schaff, *Op. cit.* Vol. II, 98, 99.

¹ Workman, *Op. cit.* Vol. I, p. 35.

² Gregory the Great, *Epistles*, VI, p. 25.

presume as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinate . . . for except by special revelation, it cannot be known whom God hath chosen unto himself."¹ This again is the old position of Aquinas reaffirmed, with the underlying thought of the impossibility of such a revelation.

Robert Bellarmine brings out the current discussion between the Catholics and the Protestants thus, "The question in debate between Romanists and the Reformed was, Whether anyone should or could without a special revelation, be certain with the certainty of a divine faith, to which error in no way pertains, that his sins are remitted?" To which the Romanists said "No."²

Moehler in his *Symbolik* shows the position of the Romanists with reference to assurance of salvation. "Catholics have no criterion by which to distinguish the operations of grace from the achievements of man, and assurance is impossible . . . Without false security (the Catholic) awaits the day on which God shall produce his final reward."³

After the Reformation one divergent Catholic opinion is found. The Catholic scholar Katharinus did not believe that the authority of the scholastics was binding, and affirmed that the *certitudo gratiae*, or certitude of grace, was in accordance with the doctrine of Rome.⁴ His opinion did not receive the sanction of universal Catholic belief and can be accepted as a divergent view from the standard.

However, in modern Roman theology Alphonso Leguori has made a place for assurance. It is not the assurance of one's conscience, or of the "inner light," or of the witness of the Spirit. It is a certainty of grace resting upon the authority of the father confessor. The father confessor, he affirms, because of his sacerdotal position can avow to the penitent that his sins are forgiven.⁵

But still the great dividing line between Romanists and Protestants remains as the doctrine of assurance. Romanists denying it, except by special

revelation, and Protestants affirming it. Schaff sums up the position of the two groups thus, "Assurance of justification and salvation: denied (except on the ground of a special revelation) by Roman Catholics; asserted by Protestants (though in different degrees)"¹

2. *The Lutheran Doctrine of Subjective and Objective Assurance.* Two positions have been held by the Lutherans with reference to assurance. Luther himself affirmed his belief in the possibility of a subjective assurance that one was in a state of grace. With this he laid the foundation whereby his followers could affirm that assurance was also objective in that God through the instrumentality of the Bible assures the believer that he is in favor with Him.

(1) Luther firmly denounced the position of the Romanists with reference to salvation and assurance in no uncertain tones. In his commentary on Galatians, he writes, "The pope by this infamous dogma (concerning assurance) by which he had commanded men to doubt respecting the favor of God toward themselves, had banished God and all the promises from the church, overthrown the benefits of Christ and abolished the entire gospel. Such unwholesome results necessarily follow, because men depend not upon the promising God, but upon their own works and merits."²

(2) Luther believed in the possibility of subjective assurance of salvation for the believer. As Dorner happily says he had tasted the assurance of reconciliation through Christ and wrote it into his doctrine. "There is therefore such a thing as personal assurance; we may feel the crying of the Spirit in the heart; for it is at the same time the cry of the heart itself, the Spirit cried with all power, i. e., with the whole and a full heart, so that the whole lives and moves in confidence (Rom. 8:16, 26). Thus this crying of the Spirit is nothing else than a mighty, strong, unwavering, trustful looking with the whole heart to God as a beloved Father . . . The witness of the Holy Spirit is just this, that by His operation our heart is possessed of consolation, confidence, and childlike prayer."³ Thus we see that there is a

¹ *Ibid.*, Sixth Session, Chapter XII, Schaff, *Op. cit.* 103.

² Bellarmine, *Justification*, Liber III, cap. 3.

³ Moehler, *Symbolik*, pp. 154-6.

⁴ See Herzog-Hauck, *Protestant-Realencyclopädie*, XVIII; also Hastings, *Encyclopedia of Religion and Ethics*, Vol. III, p. 326.

⁵ Harnack, *History of Dogma*, Vol. VII, p. 108.

¹ Schaff, *Op. cit.*, Vol. I, p. 925.

² Luther, *Commentary on the Epistle to the Galatians*, Chapter 4.

³ *Luther's Werke von Walch*, Vol. VII, 1030-33, quoted by Dorner, *History of Protestant Theology*, Vol. I, pp. 237, 8.

subjective assurance, a calm persuasion, of the certainty of grace, but not an immediate, direct witness of the Spirit as Wesley would have us believe.

(3) Again this subjective persuasion is avowed to exist along with the objective assurance of the Word: "That we are God's children and may certainly regard ourselves such, we have not of ourselves or of the law; but it is the testimony of the Holy Ghost who, against the law and the feeling of our unworthiness gives us, in our weakness, such testimony and assures us of it. The testimony is of such a nature that we also feel and experience the power of the Holy Ghost which He works in us through the Word, and our experience agrees with the Word or preaching. For when in need and sorrow you receive consolation from the gospel, you can feel this in you and thereby you overcome such doubt and terror, so that your heart firmly concludes that you have a gracious God, and that you no more flee from Him, but, in such faith, can joyfully call upon Him and expect aid from Him . . . Such is the true inner witness whereby you learn that the Holy Ghost is working in you. Besides you have also external signs and marks, that He gives you especial gifts, a spiritual understanding, grace and success in your calling, etc., that you have pleasure and love for His Word, and confess the same, even with danger of body and life."¹

It is thus through the illumination of the Word by the Holy Spirit that the soul is persuaded of acceptance with God. This subjective assurance coming from the Spirit and objective assurance coming from the Word unite to form the constant persuasion that one is a child of God.

On this score again Luther says, "Faith is not acceptance of a list of doctrines, *assensus*, it is the certainty of the forgiveness of sins."² "Faith arises from reception of the Word, is the gift of the Holy Spirit, with which inner witness are external signs."³ Here Luther is speaking of saving faith carrying with it the certainty of the forgiveness of sins. This position Wesley would deny. To Wesley assurance of salvation is not a part of saving faith, but comes by a direct witness of the Spirit.

(4) Luther denounces the position of Catholicism that the believer remains in uncertainty as to

his state of grace. There may be a fluctuation in the definiteness of this subjective and objective assurance, nevertheless every believer may possess this certainty.¹

(5) The great Reformer likewise in no uncertain tones disavows his belief in the idea that assurance comes through the church. Rome had taught him to say that through indulgences, confessions, penance and submission to the dictates of the Catholic church he could be saved, and that he should rest his certainty by living in accordance with her commands. But to him certainty of salvation, after his great spiritual reformation through faith, became a matter of the living definiteness of grace working through his being.²

(6) Luther's doctrine declared his belief in the fact that we could be certain that our assurance was of the Spirit and not of the flesh. Sheldon says that he believed evidence of our sonship was given in such a way as to effect in us "the consciousness that what our heart testifies is the result of the testimony of the Spirit and not the imagination of the flesh."³ By this means Luther at once stilled the clamoring of his critics who said that this supposed testimony is the result of the imagination, and not of the Holy Spirit speaking to the consciousness and illuminating the Word.

3. *Calvin's Doctrine of Present and Future Assurance.* Calvin affirmed his belief in the assurance of salvation as existing in the present, but to him the greater thought was the certainty of final salvation. To be assured of present grace is to know that one is predestined to final salvation. A definite doctrine of immediate assurance of one's standing in the sight of God is impossible. "With Calvin a logical doctrine of assurance is impossible, for inasmuch as the source of salvation is external, in the immutable decrees, the certitude of salvation must take the form of a special revelation."⁴

(1) Calvin stated the fact that one could be assured of the witness of the Spirit. On this point he did not waver. He wrote, "He does not simply state that the Spirit of God is witnessing to our spirit, but he uses a compound verb signifying to

¹ Quoted by the *Lutheran Commentary on Romans*, from Luther's Commentary, p. 158.

² *Works*, Vol. 14, p. 12.

³ *Ibid*, Vol. I, p. 126.

¹ See his *Commentary on Galatians*, Chapter 4:6.

² *Works*, Vol. XX, p. 185.

³ Sheldon, *Op. Cit.*, Vol. II, p. 179.

⁴ Workman, *Op. Cit.*, Vol. I, p. 23.

bear witness together with another. Paul means, the Spirit of God affords such a testimony that our spirit can determine the adoption of God to be firm and unshaken . . . For while the Spirit testifies that we are the children of God he at the same time infuses this confidence into our minds."¹ He is here commenting on Romans 8:15, 16. This testimony is not merely a matter of conjecture respecting salvation, but it is from God. "This certainly proceedeth not from man's brain but is the testimony of the Spirit of God." This is from the same passage.²

(2) The main emphasis in Calvin's system is on the certainty of future more than of immediate salvation. Hence the result was that the Reformed churches placed more stress on the certainty of future salvation than on the fact of the forgiveness of sins and of adoption. On this point Calvin says, "Therefore, as God regenerates forever the elect alone with incorruptible seed, so that the seed of life planted in their hearts never perishes; so he firmly seals within them the grace of his adoption, that it may be confirmed and ratified to their minds. . . . The Spirit properly seals remission of sins in the elect alone, and they apply it by a special faith to their own benefit. . . . He vouchsafes to the elect alone, the living root of faith, that they may persevere even to the end."³

The Reformed churches claimed to have risen above the certainty of mere human subjective conviction to an immediate and final apprehension of objective certainty of salvation as ultimately founded upon the eternal divine purpose.⁴ Hastie believes that the principle of absolute predestination logically took shape as the ultimate expression of Protestant reformers in their search for a certain and infallible ground upon which to base the personal assurance of salvation.⁵

(3) This doctrine of present and future certainty of salvation is expressed by a modern reformed theologian as follows, "It is God's present forgiveness and acceptance of which we have experimental knowledge and which is the ground of

our confidence . . . It is true . . . our thought reaches out inevitably to the future, and the consciousness of present salvation, acceptance, and forgiveness passes imperceptibly into the hope of final salvation."¹ This is a refinement of the doctrine of the Reformers. Wesley's reaction to this phase of the doctrine is that today one may possess the assurance of adoption, but through sin this assurance can be lost. To him there is no relationship existent between immediate and final salvation. This, of course, is due to his position with reference to apostasy, whereby he affirms that the truly regenerate may fall from grace and finally apostatize.

(4) It is necessary to note the distinction which later Calvinistic theologians made between faith and assurance. It is to be remembered that Luther did not hold to such a distinction. Turretin, Calvin's later representative, clearly defined faith and assurance, so much so that the distinction could be said to be accepted by Wesley. He writes, "The diversity which occurs between the orthodox has arisen from a different usage of the word *fiducia* (confidence) which may be taken in three senses: (1) For *confident assent*, or persuasion . . . (2) For the act of *fleeing to and receiving Christ*. (3) For confidence, *satisfaction*, and tranquillity of mind, which arises from the refuge of the mind to Christ and reception of Him. In the *first* and *second* sense confidence (*fiducia*) is of the essence of faith, is rightly said by theologians to be its *form*; because . . . it is confidence in the gospel. But in the *third* sense it is by others rightly said not to be the form, but the *fruit*, of faith; because it is born from it, but does not constitute it."² Hence as Wesley would avow assurance is the fruit of faith, and not an inseparable part of faith.

The earlier theologians of the Reformation in their desire to make justifying faith the final ideal regarded assurance as a necessary implication of it. As Cunningham says, "The Reformers in general maintained its necessity and in order, as it were to secure it in the speediest and most effectual way, usually represented it as necessarily involved in the very nature of the first completed act of saving faith."³

But the *Westminster Confession*, following the

¹ Calvin's *Commentary on the Epistle to Romans*, *in loco*.

² See also, Turretin, *Institutio Theologiae Elenc-ticae*, Locus 4, Quaest. 14.

³ Calvin, *Institutes*, Book III, p. 24.

⁴ See, Hastings, *Op. cit.*, Vol. III, p. 328.

⁵ Hastie, *Theology of the Reformed Church*, pp. 231 ff.

¹ Brown, *Christian Theology in Outline*, 387.

² Turretin, *Op. cit.* Les. 15; Quaest. 10.

³ Cunningham, *Historical Theology*, Vol. II, 70. quoted by Sheldon, *op. cit.*, Vol. II, p. 179.

lead of Turretin, broke away from this and maintained that believers may attain unto "an infallible assurance of faith, founded upon the divine truth of the promised salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits that we are the children of God . . . This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties before he be a partaker of it."¹ Bishop Joseph Hall expresses this sentiment when he writes, "It is not for every man to mount up this steep hill of assurance; every soul must breathe and pant toward it as he may, even as we would and must to perfection: he is as rare as happy that attains it."²

It was this distinction which finally prepared the way for Wesley's doctrine of the direct witness of the Spirit to the believer's adoption. For if saving faith and assurance were the same, there could be no separate witness of the Spirit.

Wesley through the line of the Moravians elevated this distinction, and completely separated assurance from the doctrine of faith as the ground of salvation. He made assurance not an integral part of saving faith, but the result of the Spirit's witness that through faith one had been regenerated. The modern Anglican church accepts this distinction, and makes assurance subjective and individual. Strong writes, "It is certainly subjective; that is it comes not only to the church as a whole, but to each individual soul . . . The peace which comes to those who receive the Holy Ghost inspires them with certainty."³

4. *The Inwardness of Religious Certainty—the "Inner Light" of the Quakers.* The test of certainty with the Quakers was not whether the church affirmed that one would be saved by following its regime as the Romanists avowed, or whether the Spirit spoke through the Bible as the Lutherans believed, or whether with the Calvinists one had attained unto the hope of eternal election, resting upon the divine decrees, but it was the inwardness of divine assurance coming through "the inner light." The test of this became the test of certainty, and this experience was "the inner light." George Fox wrote, "I was commanded to turn people to that inward light . . .

by which all might know their salvation."¹ "The light is that which teachest thus of God in yourself."² Every man according to Fox has in him a portion of this "inner light," which is of the Spirit. In regeneration this Light is strengthened, and is the source of the certainty of salvation. This becomes a separate revelation, distinct from the Bible, though it can be tested by the same.

The Quakers insisted upon the trustworthiness of this religious consciousness in the matters of assurance, and thus restated the doctrine of Paul. This "light" was tested by the unity of Christian consciousness as the final authority, that is, by the united church of believers possessing the "light." It would thus seem that authority rests primarily in the individual consciousness, as tested and affirmed by the church and not in the Bible.

Rufus M. Jones, a modern exponent of early Quaker doctrines, states this theory thus, "That I am I, is the clearest of all facts, but nobody could prove it to me if I lacked the testimony of consciousness. I know that I have found freedom from the sense of sin . . . peace through the forgiveness, only because I know it, because it is witnessed within, not because some man in sacred past has announced it, or because I have read it in some book, that such an experience is mine."³

5. *Wesley's Doctrine of the Joint Witness.* Wesley's doctrine consists of the joint witness of the divine and the human spirits. (1) It is not to be understood, as we shall point out in the next chapter, that this doctrine was not new to Wesley, for he quoted from Homilies of the Church of England, and from Hooker.⁴ But with him it became a working creed. Wesley's father said to him while dying, "The inner witness, son, the inner witness—this is the proof, the strongest proof of Christianity."⁵ As his father died in 1735, some years before the formation of his doctrine, we see that the theory was current at that time.

(2) When Wesley learned that the HERNHUTERS combined the witness of the Spirit with the taking of the Communion, which was the extreme view of the Moravians, he could not accept the doctrine in this form; but stated his theory as a

¹ *Westminster Confession*, Ch. 18.

² Hall, *Works*, Vol. VI, p. 356.

³ Strong, *Manual of Theology*, p. 336.

¹ *Journal*, Vol. I, p. 36.

² *Ibid*, Vol. I, 342.

³ Jones, *Social Law in the Spiritual World*, p. 171.

⁴ Hooker, *Works*, III, p. 673.

⁵ Quoted by Workman, *op. cit.*, I, p. 168.

twofold witness coming directly from the Spirit and the human spirit. In Wesley's revival he reaffirmed the doctrine of the witness of the Spirit which had been latent all the while, as Luther had reaffirmed the nature of justification by faith.¹ The distinctive addition which he made emphasized this joint testimony and affirmed that (a) assurance is possible to all believers; (b) assurance is a direct witness of the Holy Spirit; (c) assurance is confirmed by the indirect witness of the conscience.

(3) Wesley took the various types of assurance as his heritage and reinterpreted them. From the fathers of the church assurance was based on the Bible, as interpreted by tradition—hence authority came through the church, the highest voice of tradition interpreting the Bible. Luther swings from the church to the Bible, as the authority of salvation, plus the subjective testimony of the Holy Spirit. Pietism in the age of formalism in the Lutheran church placed its emphasis on the

Holy Spirit as interpreting the Bible and illuminating the soul. The Quakers held to the doctrine of an inner illumination coming from the Spirit, and independent of the Bible, as the source of authority and assurance.

Wesley adds fire to the doctrine of the Pietists and Quakers, and with the witness of the Spirit of Luther, he combines the idea of a direct witness of the Spirit, plus the testimony of the conscience and of good works. From this he builds his doctrine of assurance of salvation. To him the church alone is not sufficient. He would not cast it off. But with the voice of the church must come the direct witness of the Spirit before one is assured of his salvation. While he accepts the Bible as the final source of Christian doctrine, it alone cannot assure one of acceptance with God. This remains for the Spirit to do. The illumination of the Spirit through an "inner light" must be vivified by an immediate testimony of the Spirit combining with a similar testimony of the conscience before one can know "that he is saved." When such testimonies exist then one is regenerated "and knows it," as Wesley would say.

¹ Hastings, *Op. cit.*, Vol. III, 329.

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

By OLIVE M. WINCHESTER

Sinning Against Love, Chapters 11, 12

"When Israel was a child, then I loved him."

IN the sin of the people there had entered various forms of wickedness, and their iniquity had taken different phases. They had been found wanting because what goodness they did have was as a morning cloud, passing soon away; then they had sown the wind, reaping the whirlwind, and finally they had plowed wickedness, reaping iniquity. But while all of this was reprehensible and heinous, yet there was not in it the depth of iniquity as in the sinning against love. Israel added this to all of her other sins that she spurned the love of God which had been manifested toward her from the beginning.

THE LOVE OF JEHOVAH FOR HIS PEOPLE

To depict the love of Jehovah for His people, the prophet goes back into the history of the nation, to its very beginnings when they were under the hand of the taskmasters in Egypt. From thence had Israel been called forth. Then it was that God set His love upon the children of Israel and chose them to be His own. But down through their history, what had been the result? Instead of returning the lovingkindness that had been shown them, instead of listening to the prophets that were sent unto them from time to time, they had revolted against Jehovah and sought out idols, offering sacrifice to the Baalim, and instead of worshiping at the appointed place designated by Jehovah, they had sacrificed to graven images. This had they done, even though the Lord had called them forth from Egypt, but there was added also the fact that as a parent watches over a child, teaching him

the first steps, so had Jehovah watched over them. He had sought to win them by the tender affection he had shown unto them. Thus a special providence had watched over them.

Not only had a providence guarded them in their childhood as a nation, but it had extended to later years. "And then, as the nation grew strong and could walk," says Hastings, "and like a child now grown to manhood was set tasks and had to bend to serious burdens, like the oxen which did all the draught-work in Palestine, the figure changes from that of a loving father or mother teaching a child to that of a considerate master driving a team of oxen. A kind wagoner is thoughtful about his beasts, seems to enter sympathetically into any special difficulty of the road, goes to their head and with a word and a touch makes them feel that he is not neglectful. The yoke, in the case of the draught-oxen, is fixed over the brow near the horns, and so comes down over the jaws. The merciful driver eases the yoke where it bites the cheeks, and by his encouraging touch gets them over hard places; and when the time of rest comes, slips the yoke off their jaws that they may eat their meat easily. When Israel was grown up and had to carry heavy burdens, which is the lot of all men, God was to them as a considerate Master, never leaving them, making them feel that He was with them through it all, setting them to the tasks, and gently leading them, and strenuously upholding them, treating them with human sympathy, drawing them with cords of a man, with bands of love."

Because the children of Israel had thus spurned the love of Jehovah for them, they should not find any help or refuge in Egypt any more, Assyria would rule over them. They had refused counsel from the Lord; they had followed their own devices, consequently their cities would fall by the sword. Israel had so willfully departed from God, had so repeatedly resisted the offers of mercy and grace that it must be said of them that they were "bent on backsliding." The time had now come when even though they should call, yet none would come to their help. Thus there stands before us a nation in the sad state of being rejected by God.

"Blow, blow, thou winter wind,

Thou art not, so unkind

As man's ingratitude."

Despite the fact that the sentence of judgment was hanging low over the people, yet with longing

did Jehovah still look upon them. In compassion we have the cry, "How shall I give thee up, Ephraim? how shall I cast thee off, Israel?" Moreover to think that the nation should become like Admah and Zeboim, cities of the plain which perished with Sodom and Gomorrah, brought anguish even unto God Most High. In this passage it is said that we have a struggle between love and justice. Justice demands that the nation be cut off entirely, but love would spare. Thus we reach the compromise between the two, that the fierceness of Jehovah's wrath will not be outpoured upon them. When judgment has wrought its end and worked its purpose, then will Jehovah return again unto his people. Then will the Lord call unto them with the voice of a lion and they shall come forth from the land of their captivity, and shall return again unto their own land. Thus while the prophet sees the impending judgment, he looks beyond and sees the days when Israel shall be restored again.

THE SINS OF THE NATION

After depicting the tender love of the Lord for the people, the word of the prophet turns again to the picture of Ephraim's sins. Falsehood and deceit were around about on every hand; this falsehood and deceit did not constitute so much faithfulness to their fellow-men, although no doubt this was prevalent, but the special reference is faithfulness to Jehovah. Instead of following on to know the Lord, they ran after that "which is unsubstantial and empty." They feed upon the wind. Not only so but what is more they sought their own destruction. The east wind or sirocco was "the most destructive wind of Palestine, blowing from the desert, accompanied by clouds of sand, and bringing suffering and anguish, and sometimes even death, to man and beast." Israel not only fed upon the wind but followed after the east wind. They were seeking their own destruction in that day by day they were increasing lies and added desolation to their doom because of this policy. A further evidence of their faithlessness to Jehovah is evidenced in their anxiety to make covenants with the nations around about. Instead of trusting in the Providence that had watched over them all their days, they sought for protection in making a covenant with Assyria and sent tribute to Egypt.

Not only did Jehovah have a controversy with

the northern kingdom, but the southern kingdom also had somewhat to answer. There had been unfaithfulness on their part as well. Yet it is Jacob or Israel against which the special indictment is uttered at this time. Not only had the nation transgressed but their ancestor had charges preferred against him. He had sought to supplant his brother that the blessing of the firstborn might be his. But later on as a prince he prevailed with God; and with the power and blessing of God upon him he returned again to Bethel where God had first met his soul. Thus it has come to pass that the Lord is his memorial. In consequence the exhortation was given to Israel to return unto God, then in their lives they should show forth the graces of mercy and judgment; they were to have a spirit of lovingkindness toward their fellow-man, and were to exercise justice in all of their dealings one with another. With such relationship established toward their fellow-men there should be correlated with this a spirit of worship and reverence toward Jehovah, they "should wait for their God continually."

While the call had been given to the people to thus approach unto God and thus to deal with their fellow-men, yet what was the actual state of affairs? They were mercenary in their spirit; they sought gain, and that too by unjust means; "the balances of deceit were in their hands." Instead of showing mercy, they loved to oppress. Then they gloried in their riches and thought that their wealth would be a covering for their sin. But such sin would not go unpunished. Jehovah was their God in former days, and though then a God of love to them, now He would come in judgment and instead of the protection of their wealth and riches, they would find a dwelling place in tents, yea even in booths as they were wont to do temporarily at one of their solemn festivals.

It was not that they had had no ministering servants that they had gone thus astray. Jehovah had spoken over and over again to them through the prophets which He had sent unto them; He had spoken in various ways; He had given visions; He had spoken in figures. But instead of paying honor and tribute unto God, they made their centers of religious worship centers of corruption; they offered sacrifices in lavish manner, even offering bullocks upon their altars. In consequence of such transgressions the time would

come when their altars would be as heaps in the field.

After delineating the sin of the people, the prophet again turns to the providential leadings that had been vouchsafed to their ancestor Jacob, and to the nation. Jacob took refuge in a strange country, fleeing from the wrath of his brother, though unworthy yet the eye of Jehovah was ever upon him. Israel had been led by a specially appointed guide from the land of Egypt and was delivered in distress and from enemies by an inspired leader. In contrast to these special manifestations of the love of God in the past history of the nation, Ephraim had transgressed the commandments of Jehovah and had provoked the God of Israel to wrath. Because of the iniquity that was found in him, he would suffer the punishment for his sin with all the reproach and dishonor that would follow in consequence.

While sin and rebellion on all occasions are grievous, yet they stand out the more in relief when they are set over against a background of love and affection. In the past history of the nation, both as to its ancestors and also in the case of the nation itself, very distinct had been the indications of a providential agency directing and guiding, also guarding them. But spurning all such overtures of divine mercy, they had rebelled and had turned unto idols. As we look upon this picture of ingratitude, we wonder at the blindness of the people, and the insensibility of their hearts, yet how many lives brings before us the same picture! Many go into the paths of sin without the influences of a background of righteousness and special manifestations of divine grace, but still others go willfully on despite these surroundings. While condemnation will fall upon those who sin under any conditions, yet the condemnation will be the greater when the privileges have been greater.

HOMILETICAL SUGGESTIONS

We may find a text in verse 4 of chapter 11. "I drew them with cords of a man, with bands of love." As subdivisions, one might have first, the fact that divine love draws, not coerces man, second that it seeks to win by means adapted to the individual, "cords of a man" and finally the main force in winning man is the power of this love. Another text is found in verse 7 of this same chapter, "And my people are bent on backsliding." The plight that man reaches when he backslides could be a theme. Illustrating this text,

Wolfendale says, "It is not one of the least miseries of a backsliding state, that every state of departure from God disposes the soul to a greater degree of alienation. As it is said of a sheep, that having once wandered from the fold, it never thinks of returning, but 'wanders on still more and more astray,' so it may be affirmed of the wanderer, that in most cases his backslidings are multiplied, until frequent disappointments and direct extremities force him to retrace his steps, or the strong hand of the Good Shepherd brings him back."

In chapter 12 verse 10 gives us an interesting text, "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes." Its theme might be, "The Ministry in Its Service to the People." First, it comes through divinely inspired men; second, it is attested by special manifestations, and third, it is expressed in word and in figure.

"Tongues in trees; books in the running brooks; Sermons in stones; and good in everything."

HOMILETICAL

WHICH WAY?

By LEWIS T. CORLETT

TEXT: Matthew 7:13, 14.

I. INTRODUCTION.

- A. Everybody comes to the parting of the Ways.
 1. Must decide which way he will travel in life.
- B. Jesus gives a description of the ways with an entreaty to start in the right way.

II. FOUR QUESTIONS ALL SHOULD ASK OF THE WAY OF LIFE THEY ARE TRAVELING

- A. Will it lead to the destination they want?
 1. Appearance of the highways at the start is not the matter to consider.
 2. What do the signposts say?
- B. Is It Passable—as good all the way as it seems to be at the start?
- C. What type of companions will be found on it?
- D. Will they regret traveling over it when they reach their destination?

III. APPLY THESE QUESTIONS TO THE TEXT

- A. Two ways—two destinations.
 1. Decide where you want to go to spend eternity. What destination you want to reach.
 2. Then take the way that leads to that place.
- B. Is It Passable? What are the characters of the ways mentioned?
 1. One broad, one narrow; one admits any

who carelessly wander along the path of life; the other must be sought after.

2. The one selfish, the other self-surrender.
3. Scriptural reference to the ways.
 - a. The broad way (Prov. 16:25; 10:29; 1:31).
 - b. The narrow way (Prov. 4:18, 19; 3:17).

C. Companions.

1. The broad way has false prophets, infidels, murderers, hypocrites, debauchees, liars, drunkards, all manner of evil people mixed with the respectable moralist.
2. The narrow way has the saints, prophets, apostles, Christian martyrs, good characters, pure people, redeemed people, all God loving persons.
- D. What will the feelings be after the destination is reached?
 1. At the hour of death those traveling the broad way are filled with remorse and regret, while those traveling the narrow way have the joy and happiness of God.
 2. The scene after death is portrayed in Luke 16:19-31.

IV. CHRIST'S ENTREATY

- A. Seek, strive, endeavor to go that way.
 1. Evil foes, wicked companions, bad habits all must be overcome to go that way.
 2. Christ gives deliverance to all who seek until they find.
- B. Narrow way is the broadest in the most noble sense.

1. All must meet the same requirements—wealth, education, position avail nothing.
2. All provided with strength and life to make the journey.

V. WHICH WAY WILL YOU TAKE?

THE UNPARDONABLE SIN

By C. E. CORNELL

Text: Mark 3:28-30.

1. The gentle Jesus uttered these words about this sin and hell.
2. Two views.
 1. The miracles wrought by Christ through the aid of the Holy Spirit, were done through the agency of the devil.
 2. The one who perseveres in a life or course of sin against his own conviction, better judgment and light, will sooner or later reach a place of *permanency* in sin.
We believe the latter view.
3. The Holy Spirit.
 1. His wooing.
 2. His mercy.
The highest possible expression of divine mercy.
"Not willing that any should perish."
4. Light.
 1. To reject intense light is a danger.
 2. Light everywhere—Bible everywhere, religious literature everywhere.
 3. Rejecting the Spirit. The Father, like a physician, discovers a remedy for a deadly disease. The Son prepares the medicine thus discovered, and the Holy Spirit administers it to the dying.
"There is life for a look at the crucified One."

KEEPING THE HEART

Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4:23)

In this important passage there are three things worthy most careful attention—the duty enjoined, the mode of performing it specified, and the motive assigned.

I. THE DUTY

"Keep thy heart." The whole soul.

1. Keep the *understanding* in a state of knowledge—let the truth shine upon it.
2. Keep the *will* subject to God's authority.
3. Keep the *affections* fixed on God and on spiritual things. "Thou shalt love the Lord thy God," etc. "Set your affection," etc.
4. Keep the *memory* stored with divine things. Remember God's dealings, His goodness, His Word. Keep the heart in state of watch-

fulness, of devotion, of joy and confidence, in lively activity.

II. THE MODE

"With all diligence." "With all keeping."

1. Under *all circumstances*. Prosperity—adversity; health—happiness.
2. In *all places*. Public—private; world, family, church, closet.
3. At *all times*.
4. With *all intensity of solicitude*.

III. THE MOTIVE

"For out of it are the issues of life." It is the vital part. It influences all the rest. It is the main spring of our moral actions.

1. Our *thoughts* are formed in the heart.
2. Our *purposes* are planned there.
3. Our *words* originate there.
4. Our *actions* proceed from thence.

As the heart is so all will be. It is the root of the tree—the foundation of the building—the fountain of the stream.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Judgment Past

A Scotch settler on a prairie farm in Manitoba had been warned against the dangers of a prairie fire. Immediately his house had been built he cleared a space around, burning up the long grass and destroying its roots. On a dry autumn evening sometime after, great clouds of smoke, followed by a glare of fire, intimated the prairie ablaze. Then came riders on horses, followed by a horde of wild animals fleeing for life before the raging flames, and some took their stand on the cleared space where the fire had already been. It was the only place of safety in that dread hour. So is the place called Calvary. The judgment has already fallen there, and all who by faith are "in Christ Jesus," trusting in His shed blood, are safe.

"Then stand where the fire has been, O soul,
And know thou art safe and free.

For thy spotless Savior has borne the whole,
And there's none can come on thee."

—Selected.

Now Is the Accepted Time

In 1691 Breadalbane issued a proclamation asking all Highland chiefs to take the oath of allegiance to king William before January 1, 1692, declaring that all who refused would be treated as traitors. MacIan of Glencoe held out until

December 31st. Then he went to Fort William, but no magistrate was there. Across snow-clad hills he tramped, reaching Oban on January 6th—beyond the day of grace. His pride and procrastination resulted in his death, and the massacre of his clan on February 13th. To sinners the year of grace will pass, and the day of vengeance must come (Isa. 61:2).—*Selected.*

Faith in Christ

A lady, long anxious, but without the confidence to commit herself wholly to Christ, apart from feeling and evidences, dreamed that she had fallen over the cliff, and in her fall caught at a tree, by which she was suspended over a deep chasm. A voice from beneath spoke, "I am thy Savior: trust thyself to me." Afraid to trust the unseen arms outstretched below, she clung to the frail twig in great terror, crying, "Lord, save me." "I cannot save you until you let go that twig," the voice replied. Then she relaxed her hold, and while in the act of falling awoke. That dream had its message. She let go her confidence in self, in experiences, in feelings, and trusting herself wholly to Christ—believing on Him, she was saved.—*Selected.*

Just As I Am

A Perthshire preacher tells that during a time of revival in the parish where he lives, a milkmaid from a neighboring farm called at his home in great distress of soul. Being in her working garb, she was unwilling to come in, but his wife assured her she was welcome, when she came on such an errand. Her difficulty was that she thought she was not worthy to come to Christ. "Annie," said the preacher, "you wanted to stay outside this house because you were not dressed as you thought you should be, but we made you welcome just as you are, and so will Jesus." That illustration awoke the simple girl to the truth, and she asked, "Will He take me just as I am?" "Yes, just as you are, for it was sinners He came to save." They sang together:

"Just as I am, without one plea,"
and she returned to the farm rejoicing in salvation.—*Selected.*

Substitution

On a May day in 1779, three soldiers of the "Black Watch"—then known as "The 42nd"—were condemned to die for mutiny. Three empty coffins, behind which the men were led blindfold with pinioned hands, were slowly borne in the

presence of the regiment, assembled in front of Edinburgh Castle. The firing party raised their guns awaiting the word to "Fire." Sir Adolph Oughton stepping forward drew a paper from his breast and read aloud: "In consequence of gallantry displayed by the 42nd Regiment, it has pleased His Majesty to pardon the rebels." The men were released in virtue of the gallantry of their comrades. So sinners are freed from sin's condemnation, on account of Christ's obedience unto death.—*Selected.*

Bound in His Own Chain

A blacksmith of olden time was cast into a dungeon, bound with a chain. In the days of his liberty he had boasted that no man could break a chain made in his smithy. In his imprisonment he devised a plan to escape, and began to examine the chain to which he was bound, to discover its weakest part. To his dismay, he found it to be one he had forged himself, and it was strong in every link. He was bound with his own chain. So it is with the sinner, "He shall be holden with the cords of his sins" (Prov. 5:22).—*Selected.*

Philip Mauro's Conversion

Philip Mauro, a New York lawyer, who had become a skeptic, was walking along Broadway toward a theater, to seek pleasure. He had taken his place in the line of ticket buyers, when an irresistible power withdrew him from the crowd. The sound of singing falling on his ear, he walked in the direction from which it came, and finding a gospel meeting he entered, sat through the simple service, and heard the way of life. Conviction of sin and soul trouble followed, and on May 24, 1903, he says, "I took the sinner's place, and confessed myself in need of the grace of God." Now he lives to preach the good news to others.—*Selected.*

Going Direct to Christ

A small farmer on the estate of a Scottish marquis had fallen in arrears with his rent. The factor threatened to evict him from the farm held by his forefathers for four generations. Summoning courage, he went direct to the marquis, told his story, and received a full discharge. After being entertained hospitably, he was shown through the castle, and on leaving, his eye fell on two large pictures in the hall. "And who may these be, your Grace?" he asked. "This is the holy Virgin, and that is St. Joseph, who intercedes for us with Jesus," said the marquis. The

crofter stood in silence. Then he said in a whisper, "I hope you will not be displeased, if a simple man like me give you this advice. I went to your factor many times, but got no help, but when I came direct to you, I got a ready welcome, and a full discharge. Go direct to Jesus Himself, you'll find Him most gracious and ready to forgive."—*Selected.*

Too Late to Find God

A young plowman was in great distress of soul, having been awakened to see his danger and the need of God's forgiveness. But he loved the world and did not want to be saved from the pleasures of its sin just then. So he put off decision, but was ill at ease. One day, following the plow, he was unable to endure it longer. Leaving his horses, he got behind a hedge and prayed—"Lord, I want to be saved, but not yet." From that hour all anxiety left him and he returned to the world. In a short time he was laid on a dying bed, and facing the eternal world, he said—"It's too late now. Yon prayer did it. It was then I sent God away." And thus he died.—*Selected.*

True Repentance

During the Civil War a minister had a son in the army who had been severely wounded and was not expected to live. The father was sent for, and when he reached the hospital the doctor told him his son might die any minute. With a sad heart the father went in. "O Father," said the wounded man, "the doctor says I must die, and I am not prepared for it. Tell me how I can be ready. Make it so plain that I can get hold of it." "My son," said the father, "do you remember one day, years ago, I had occasion to rebuke you for something you had done? You became angry and abused me." "Yes, Father." "Do you remember, after your anger had passed off, how you came in and threw your arms around my neck and said, 'Dear Father, I am so sorry, won't you forgive me?'" "Yes, I remember it very distinctly." "Do you remember what I said?" "O yes. You said, 'I forgive you with all my heart,' and you kissed me." "Did you believe me?" "Certainly." "And then did you feel happy again?" "Yes, perfectly happy, and since that time I have loved you better than ever before." "Well now, my son, this is the way to come to Jesus. Tell Him, 'I am sorry,' just as you told me; and He will forgive you a thousand times quicker than I did." "Father, is this the way? Why, I can get hold of this." He did get

hold of it and soon was rejoicing in his heavenly Father's love and forgiveness.—G. W. GRIFFITH.

The Savor of Death unto Death

When Rev. Mr. Fletcher of Madeley was once preaching on Noah as a type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does this moment, to reflect that while I have been endeavoring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tying millstones around your neck, to sink you deeper in perdition." The whole church was electrified, and it was some time before he could resume his discourse.—JOHN WHITECROSS.

The Business of Soul-Saving

Fishing for men is our business. When I was at Lakeside, Ohio, I saw the maneuvering of a United States Life Saving crew. The lifeboat was brought out slowly and the lifesavers in their uniforms went about their work in the most deliberate sort of way. They seemed to be very careful lest their boat might be scratched a little. I said to a friend standing by, "I would not like to have to depend on those fellows to save me from drowning, for I would be at the bottom of the lake before they reached the water."

"Last winter," he replied, "when a sky rocket went up a mile from shore, and the cry of lost men and women was heard coming through the storm, in less time than I take to tell it, that door was opened, the lifeboat was out, and they were gone to the rescue."

One scene was maneuver; the other was business. The one way play, the other was work, urged on by the cry of dying humanity. How is it with us? Is our work a sort of maneuvering? On Sunday mornings do we preachers go before the church with a kind of gospel maneuver? Do we go through song and sermon just because the time appointed for the maneuver has come? Do the people look on and say, "It is a magnificent effort"? Oh, if we could hear the cry of lost humanity amid the storms and surges of sin

about us, our maneuvering would become business, and blood earnestness would take the place of half-hearted service. Then sinners would be won to Christ by the thousand and our joy would be equaled only by that of the angels in heaven.
—DR. A. C. DIXON.

There is no incompatibility between the most intense and delicate piety and the demands of the prudential life. It is well for us to study the proverbs of Solomon as well as the epistles of St. Paul, and many Christians would be all the better and happier for habitually combining the two.—W. L. WATKINSON.

PRACTICAL

EXPOSITORY PREACHING

IV. How To Do It

Prepared by LEWIS T. CORLETT

IN three previous articles we have dealt with, The Definition of Expository Preaching, The Benefits to the Congregation, and The Benefits to the Preacher. In this article we desire to give some idea or plan of approach to the making of expository sermons. Almost all portions of the Scripture admit of the expository treatment but some are more difficult to discover than others. The development and delivery of expository sermons always improve with training, so while it may seem crude and awkward for the first few times, a degree of perfection or mastery will soon be found by continually practicing the use of this method of preaching.

I. THE ATTITUDE OF THE MIND MEANS MUCH

Any type of sermon will be enriched or impoverished according to the mental attitude of the preacher toward the Bible. Many preachers have difficulty in getting sermons to preach each week. A minister of another denomination once remarked to the writer, after being in a meeting of the pastors of the city, where discussion had been engaged in over the advantage of dispensing with the Sunday night service in favor of a special personal work campaign, "If all the preachers have as hard a time as I do in finding something to preach each Sunday, they would be glad to omit a service quite often." For good expository preaching the preacher must approach the Bible as a mine of the finest gold, or of the rarest diamonds—a storehouse of the richest treasures. The Bible is the richest, most complete, most inexhaustible book in the world and the preacher must have a profound appreciation for it in all its variety of literature and subjects.

Again, the preacher, to make good expositions should view the Bible as a complete revelation of God's will for mankind. The Bible does not give all the information that curious individuals may desire regarding details mentioned in its pages, but as far as the character of God, the state of man, and the plan of salvation are concerned, it is a complete and entire revelation. The Bible does not require any additional literature to prove its truths; it is the best and strongest proof of all that it says to man; it explains and clarifies itself until further proof or illumination is not needed. To rightly interpret any portion of the Word, the preacher must have the proper mental conception of the completeness and finality of the Bible, and growing out of this will come a feeling of expectancy as the man of God approaches the Word to prepare an expository sermon. He draws near its pages with somewhat of the same feeling the miner has when he is about to strike a rich pocket of gold, or of the driller when he is about to bring in a big oil well. He goes into the sanctuary of his study with the feeling that he is to have a fresh revelation of the Word of God, new to him, an unfolding of a passage that contains such rare treasures and such rich food that He will be able to go out to his people with a message that will be meat to their souls and strength to their lives. The preacher will come to his sermon preparation with the feeling that He is drawing nearer to God, understanding Him better, pleasing Him more, and entering into a closer fellowship and companionship than ever before. To assist in getting the proper mental attitude, it is well for the preacher to read some good expositions of the Bible. Maclaren's and Matthew Henry's are rich examples in this field.

II. SOUL ATMOSPHERE

Expository sermons, to be rich and effective, demand a deeper spiritual atmosphere in the soul of the preacher than any other form of sermon preparation. To comprehend the proper setting, and to understand the richer phase of the Scriptures, the spiritual senses must be alive, active, and alert to God's leadings. There must be a fervency of heart and soul that comes alone from living in the presence of God. There must be a life of prayer that brings the heavenly atmosphere down to the soul continually. This spiritual atmosphere alone can prepare the heart of the preacher to rightly comprehend spiritual truths. Paul spoke of this when writing to the Corinthians: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [mar. discerneth] all things, yet he himself is judged [discerned] of no man" (1 Cor. 2:14, 15). While this was not written primarily to preachers or concerning sermon preparation, yet the truth remains the same, no man can find the rich truths of God's Word unless there is an acute spiritual discernment.

III. PREPARATION OF THE SERMON PROPER

Select some passage to develop into an expository sermon. It is better to choose some portion that admits of exposition easily at first and as skill is developed advance to the more difficult portions. In time many of those that at first seemed difficult will lose their vagueness and become clear. The passage and the method, both, may seem a little awkward at first, but practice will eliminate the strangeness and the expositor will be struck with the great beauty of the unfolding Scripture.

Read the passage, meditate upon it until some high point protrudes itself into the mind, until some main thought rises above all other thoughts of the passage, until some particular verse, clause, phrase, or word takes the prominent place as the key word that will unlock and unfold the rest of the passage. Just as in the study of a picture the central point or thought must be found before the beauty, harmony, and the meaning of the painting can be comprehended, so it is with the Scripture. Read and study until the mountain peak of truth stands out clearly and then it will be comparatively easy to group the rest of the passage around it. As this main thought

forms itself in the mind of the preacher, not only will other portions of the passage in hand associate themselves about the central peak, but there will be other passages of Scripture also that will crowd into the mind to assist in the illumination and explanation.

At this point in the preparation of the sermon, it is helpful to consult some good, critical commentaries or to read any good matter that can be found on the passage in hand. Those who are familiar with Hebrew or Greek or have inter-linear copies of Scripture, will find great help in referring to the phases of meaning that they bring out. This reading is not for the purpose of changing the main thought or of finding what the passage means but to observe what others have to say about it and to obtain the richest expressions to portray the picture that was found in the Scripture when first studied. Too many preachers use commentaries as crutches instead of food to be put on the sinews of their own sermon outline.

At this point in the preparation, the preacher will be crowded with material to such an extent that the temptation will be to make a running commentary on the portion of Scripture at hand, dealing with each word, phrase, clause, or verse in its order. As shown in the first article of this series, that is not expository preaching. The task before the preacher now is to make a definite outline, holding strictly to the main thought found in the first study, and grouping the rest of the material into this outline in the best and clearest manner possible. In doing this, minor details will be eliminated, thoughts will be boiled down, the sermon will begin to take form and the picture of the main thought will begin to look harmonious and the truth will be brought to a proper climax. Without a good outline the preacher, invariably, will find himself drifting into the running commentary style that soon becomes monotonous to all but the preacher himself. This is in reference to the preparation and not the delivery, as some do not care to take outlines to the pulpit with them. If possible, after the preliminary study is made, the complete outline should be written out without interruption. This insures the unity and harmony that the preacher had in mind at the start. Some are not able to sustain the thought through many interruptions and find it difficult to keep the harmony and unity after stopping several times in the preparation of the outline.

Another good practice for the beginner in this line of study is to write out the complete exposition. As in the case of the outline, this should be written, if possible, without any interruption or breaks. The writing of the sermon in full will enable the preacher to see for himself just what he is doing and also just what the other person will see when he delivers the sermon to his congregation. Also this will assist the preacher in completing the line of thought that he started in the clearest, most concise manner. It enables him to view the complete picture and then to improve or develop parts that otherwise he would have passed over without proper discussion.

The Expository method is the best means of passing the rich kernels of the Word of God to the people; it is one of the secrets of sustained interest in long pastorates; it is one of the best means at the pastor's command to deepen the spiritual appreciation and to increase the devotional atmosphere of his people.

THOUGHTS THAT COME TO MIND

By W. G. SCHURMAN

I PRESUME every man is appreciative of the fact that people read what he writes. I know I am, and after the Preacher's Magazine appears each month I am the recipient of a number of letters from different folks thanking me for that month's article. That made me wonder if it would not be a good plan for us to remember our editor of the Herald of Holiness, and send him a word of appreciation when he writes an exceptionally good editorial. Then Dr. Chapman always writes something that is worth reading, yet I do not think I have ever written him one time in my life expressing my thanks for what has flowed from his pen. I am going to do better. So many little things in life mean so much at times. I remember reading in the Herald of Holiness about a preacher who lost his wife. I got to thinking that some day probably that would be my experience, and I wondered if the man did not feel lonely. I immediately sat down and wrote him a letter, a very short one, but expressing my sorrow in his bereavement. I not only received a nice letter in return but when he passed through Chicago he put in nearly an hour, I understand, trying to reach me on the phone to thank me for that letter.

Just think now of our editor grinding out editorials week after week, and never receiving a word from anyone, perhaps either of commendation or constructive criticism. I think criticism would help a fellow a little rather than just to be left alone. I hope the other pastors have not been as negligent as I have been. I have not failed to tell these men when I see them how much good their articles have done me, but oh! a letter or a postcard now and then—what inspiration and courage it gives a fellow who is working to help people.

Dr. Wiley is just now writing some wonderful editorials—at least I think they are—and I am writing him expressing my appreciation of same. Now, if some of you dear brethren who read this article will do this also I believe it will help him in his laborious task.

I do not know just what time the July issue of the Preacher's Magazine will appear. It is barely possible that you brethren will receive it while we are still in session at Wichita. We are looking forward to a great occasion. I am just naturally anxious as to what will take place at this General Assembly that will be looked back to as an outstanding event. I remember at one assembly where one man preached a sermon which undoubtedly made him General Superintendent. It was one of the greatest sermons on the doctrine of entire sanctification to which I think I ever listened, and there is not a doubt in my mind but that the sermon pulled votes for him to give him the highest position our church could offer. I look back at that occasion as an outstanding incident in that assembly.

At another assembly I remember a great feature of the occasion seemed to be the address made by a returned missionary. When he gave a description of the flood that carried away some of his people, sobbing was heard all over the house, and a large amount of money was pledged to carry on the work. That precious man has since gone to his reward. That, to my thinking, was one of the great outstanding events of that assembly.

At another General Assembly a man quite unknown, and whose praises we had never heard sung, was put up to preach, and I think everyone who heard him felt that he was a man of God's choosing, and that our movement would some day hear from him in a special way. He has since been made General Superintendent, and is loved and respected. I remember another General As-

sembly where one of our chief executives stood up and pleaded for one million dollars for missions. No one for a minute thought that he would get it but he ended up by selling the clothes off his back, a suit that he had worn on one of his trips to a foreign land, and the different churches took different parts of the outfit—a hat or a pair of shoes or a coat, or something of that nature, and before he got through, one million dollars had been pledged for missions. It was a great outstanding event of that assembly, and gave the Nazarenes an opportunity of seeing what could be done, and how God not only expected great things of us but helped us to accomplish them. Oh! that the Spirit of God might be outpoured upon that great assemblage of people, who, returning to their respective homes, might be led to say, "God was at that assembly." Why not pray for it; pray that the outstanding feature of the Eighth General Assembly at Wichita, Kans., might be the manifest presence of God. If we can have Him, everything will go all right.

A pastor recently wrote asking what attitude a preacher ought to take in connection with the local political affairs of his town or community. I wrote that it was my conviction that a pastor ought to go to the polls and vote, and ought to urge his people to go, but I doubted the advisability of bringing this or that candidate, either in person or by name, into the pulpit. We urge our folks to go to the polls, but have never expressed our opinion as to the virtues of any candidate, or the desire to defeat any candidate but once in our life, and that was during the last presidential campaign. We not only stood foursquare against the Democratic candidate but held a meeting, at which we talked to a full house, and that on a rainy night on "Why I cannot vote for Al Smith for President." That is the only time we ever definitely took a stand for or against a candidate, and in this attitude we think we are scriptural. I cannot conceive of the Christians at Ephesus trying to put up Timothy for alderman or governor, with the slogan "Vote for Timothy, a Wet—advised by Paul to Take a little wine for his stomach's sake," neither can I conceive of Philemon permitting his name to be used as a candidate for some local office, with the slogan—"Philemon permitted slave to go free at request of Paul. Vote for the man opposed to slavery."

Jesus Christ, when questioned, did say to "render to Cæsar the things that are Cæsar's" but we do not find any of the apostles having much to

do with the political affairs of the cities in which they lived in their day. Philip went down to Samaria and preached Christ unto them, and the result was a revival. Had he attacked the political situation in that city and told them who should be the next mayor of Samaria, or announced his subject as "The Graft of the Sanitary District" or "Needless Expenditures by the Government" I do not believe we would have the record read as it does. I believe many a good man is betrayed into those things. Our job is to preach Christ and Him crucified; get folks saved and sanctified. The older I grow, the more I am convinced that that is our theme. I have no doubt but that some very progressive, excellent preachers seemingly lose their evangelistic gift by dabbling in politics and so-called civic righteousness. I do not know that many of our good brethren will agree with me on this, and neither do I desire to provoke controversy. The question was asked me and I am giving my answer. If the reader does not agree with me, we will have to agree to disagree in an agreeable manner.

In perusing the Bible the other day I was interested in the effort to frame yesterday into today and figure out what the church would think of some preachers if they lived in our day. Take John the Baptist, for instance. He was put in jail for preaching on adultery when a prominent official was in his congregation. Would not the average church member say that a little more wisdom would have saved him his unfortunate experience. I say this because of the fact that I observe that our people want strangers that come to our church to speak well of their pastor, but may not the very fact that they do speak well of him be a reflection on him, when speaking well of him by some people would imply that he had not hit the mark? How in the world can a man do his duty in the pulpit by preaching in such a way that the rumseller endorses his preaching, or the man who refuses to meet his lawful obligations, but rather evades them, sits before him at ease?

I wonder what would happen to some of our evangelists if the members of the Church of the Nazarene had to spirit him out of the city the way they did years ago when they let Paul over the wall in a basket, and it would seem that Paul stirred up things everywhere he went. True he did leave a church, and I do not want some of the brethren who seem to have the ability to stir

up things wherever they go and leave things torn up to get any comfort out of what I say, but honestly, brethren, do you think a man can be God's true workman and go into town and be spoken well of by everybody?

I was preaching in a certain place on "Tithing" and it was reported to me that one man in the congregation did not like what I said, and I think as far as he is concerned I will probably not get another invitation to preach in his church. I think that is in my favor. To have some stingy old tight-wad hear me preach on "God's Financial Plan" and have him endorse me would hurt me about as much as anything I know, that is, I mean endorse without a change of heart on his part, and it would certainly seem as though my preaching did not have much punch in it. I wonder sometimes if the apostle Paul would be kept busy, either as a pastor or evangelist, in our denomination, to say nothing of what they would do to him in the modern church of today. And now, I do not want some of those hot folks who are so everlastingly hot that nobody wants them, to get any comfort out of what I say, for in reading the 20th chapter of Acts, we find that Paul had the ability to draw men to him and make them love him, so that when he was separated from them it was like pulling out an eye or cutting off a right hand. Listen to this—"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

I am simply trying to say that there is danger of becoming so insipid and so unsavory that we give offense to no one, neither do we help any.

I was reading some statistics the other day giving the location and the number of members of some of the largest Protestant churches in America, and among them was one in Englewood that is quoted as having over two thousand members. I knew the church building was not as large as the First Church of the Nazarene of Chicago, and I immediately became interested as to just what this large membership meant. The preacher would be known as a "Marrying Parson." So far as I can find out, there are no restrictions of any kind for people uniting with this church. They stand up in their pew Sunday morning and are publicly declared to be mem-

bers. I do not know what kind of form or ceremony he conducts, but one of his brother pastors told me that they looked upon his method with great disfavor. I then got their Year Book and found out that the largest amount they raised a year was about \$17,000 for all purposes, excluding the Sunday school. I ran over the total amount paid by the First Church of the Nazarene, Chicago, last year, and find that they had raised nearly \$26,000 for all purposes, excluding the Sunday school, and we had but a little over five hundred members last year—to be exact I think it was 535, yet our 535 members gave for all purposes half as much again as this large church gave in twelve months.

I heard a man make an expression once something like this—"The more I see of some folks, the more I think of my dog." I feel like saying "The more I know about other churches, the more I think of the Nazarene people." Think of it now, this large church of 2,138 members gave approximately \$8.00 a member, while the First Church of the Nazarene, Chicago, during the same time gave approximately \$50.00 a member, and everything in First church was pure benevolence, while much of their money is raised by church suppers, entertainments and such like. These are some of the things that make me love the Church of the Nazarene, and feel that there is no other people in the world like them.

In conversing with an evangelist a short time ago who had participated in a great soul-saving campaign, he told me that some of the friends in a certain town put up their automobiles for security to get enough money to launch the campaign. God came on the meetings, and literally hundreds sought God at their altar; money was raised to pay all the obligations and not one man lost his automobile. I remember dear old Brother John Short, dear to the memory of New Englanders, mortgaged his home to make possible the building of a Church of the Nazarene in Cambridge. I think though I am not sure, that this same home is now the parsonage, but be that as it may, John Short did not lose his home. The blessing of God was on the enterprise, and like the incident in the town of which I have just spoken, the faith of the people was strengthened. Then I got to thinking of the multitudes of preachers and laymen who mortgaged their homes and drew money from the bank to invest in some enterprise to get rich quick, and have lost everything, and the faith of

the people ruined. I am sure that the thinking man will not accuse me of misjudging when I say that we can pretty near tell by the way a man invests his money what he loves most. I am just old enough now to look back over the years and see some preachers who, in an effort to build the cause of Jesus Christ and win souls to God, have sacrificed and given of their means and kept poor but kept the blessing of God upon them. Then I have seen other preachers who, anxious to accumulate money and lay up for a rainy day, have lost everything they had, and have failed to that extent in being an outstanding success for God.

I challenge anyone to show me in the Scriptures where a preacher is either encouraged or condoned in laying aside money for himself or his family. I think it was John Wesley who said that after thousands of pounds had poured through his hands, if when he died they found more than so many pounds in his possession, the world would be at liberty to call him a thief and a robber. Wesley, to save the converts God gave him had to write booklets and tracts, selling them at a very reasonable sum. Thus he found wealth flowing into his hands, and said "I then saw the danger of becoming wealthy and sinking into the nethermost hell." I think that was the occasion for his famous statement, "Make all you can, save all you can and give all you can."

Someone has said that "Practice is better preaching than preaching," and I think there is something to it. A man came to my home a few days ago and tried to sell me a Bible. He spoke of the different advantages of having this book and how convenient it was to have it in the pulpit when preaching. I wondered how he knew so I asked him if he were a preacher. He answered by saying that he used to be. Upon inquiry I found that he was a graduate of a college with an A. B., M. A., and D. D. to his name. In spite of all these advantages he did not seem to be able to make the grade. His argument seemed to be that the church did not appreciate the line of preaching he gave them. He put in one-half hour explaining why the church that he had served for one year did not want him to return. That got me to thinking—what in the world is the good of an A. B., M. A., D. D., Ph. D. if it does not help you in your work. Might as well have an N. G. It is like a man buying an automobile and not knowing how to run it. It is a burden to him, for if a man buys an automom-

bile and then cannot drive it, in order to get the use of it he would have to hire a chauffeur. Then there is the upkeep and depreciation going on all the time. His members would expect more of him in visiting if he had an automobile than if he had to walk. Therefore, for the same reason we expect more from men who have had the privilege of the schoolroom and have received their degrees. But now, brother, if these degrees do not make you more efficient they are bound to react on you. They would excuse a fellow who comes from the farm and does not seem to succeed as well as he should, but I doubt seriously if the people would excuse the man with several letters to his name.

If he is going to parade those degrees he would have to show the goods just as the man who owns the car will have to show the car when he comes to visit the people. But now, if he cannot run the car he would have to push it ahead of him, and imagine a preacher going down the road pushing his automobile or with a chain on the front of it trying to pull it, and you ask him where he is going, and he says he is going to make a pastoral call. You can readily see that the car, instead of being a blessing, is a burden to him. If he can make those four letters, A. B. and M. A. serve as wheels to roll him along life's road, well and good. More power to him! But if he cannot succeed himself, he is going to have a hard time trying to make me believe that I can succeed by following his advice. In other words, I am not going to let an old maid tell me how to bring up my family. Any mother who has cared for a dozen children can get my attention, but I have no time to listen to a woman who has never had chick nor child give opinions on how to bring up a family, nor am I going to listen to a man who cannot succeed himself try to advise me how to become more efficient as a pastor.

As he talked to me I thought of the old saying, "The man who succeeds wastes little time finding fault," and that reminds me of a very fine little thing I picked up the other day that reads like this, "You cannot steal first base." You have absolutely got to show some ability as a ball player to reach the first sack. You may steal the other three, but you cannot steal the first.

I have been privileged to be one of the workers at two preachers' meetings this last spring. Many of our precious pastors are at their wit's

end to solve the financial problem that is confronting them. I read recently in the paper that Harry Emerson Fosdick's church had cut their budget \$35,000. I suppose these reports in the paper have their effect on our preachers, and they are tempted to believe that while they have succeeded in other days, that during this awful depression, it just can't be done. But "Every day something is being done that could not be done" until you hardly dare to say that a thing is impossible in the age in which we live. Indeed "unusual conditions give unusual men their opportunity." During this tremendous depression that is upon us, many of these pastors will have to give up the hope of "riding to success on the elevator" and will have to climb the stairs. I sincerely believe that this is the God-given opportunity for the Church of the Nazarene to show the world what consecrated service can accomplish.

I am as sure as I am living that any man who is trying to succeed will make some mistakes, and the tendency is discouragement because of putting forth a tremendous effort and not having it pan out the way we had hoped. But the business world attempts many things and fails. Some of the great financial wizards of the country are men who never quit until they struck the thing that did bring success. "The fight is won in the last round," and someone has said that "that man is idle who does less than he can." In reading the history of the Israelitish nation throughout the book of Judges it would tend to show that there never was a time that the Israelites entered a depression but what God raised up a spiritual leader to not only combat the difficulty but to win the day; indeed I think the book of Judges is a great feeding trough for our faith. No one can watch the kaleidoscopic movements of our Nazarene preachers without becoming more or less interested in some of these men. We received a letter recently from a District Superintendent asking for some information about a certain young man looking for work on his district. Being the Secretary of the Advisory Board of our district, we were given liberty of just writing the facts about the young man. We have every excuse and kindly feeling in the world toward any man who goes down over a natural passion or appetite, and would do everything we possibly could to reinstate any such person, but we feel that when a man repudiates the cardinal doctrine of the Church of the Nazarene and associates

himself with any religious organization that opposes this great experience he rarely makes good again. We do not say that he cannot but we are very strongly inclined to believe that he will not.

Now and then we get a picture of a preacher who will divide his congregation and take away with him a number of members into another or independent organization. If the church splits on a doctrine which some of the members feel is essential to their eternal salvation, we have no objection to make in the world, but I am satisfied in my own mind that if we divide because of personal feelings, we cannot expect the blessing of God upon us, and I think people show tremendously poor judgment to follow a man and leave the fellowship of the saints with whom they have worshiped for years, and kid themselves into believing they are following the Lord. In the natural realm, children invariably make a mistake when they follow the father. You can find many a good woman who has been left a widow with ten or eleven children on her hands, who some way managed to hold that family together, give them an education and send them out to bless a world. But the fathers that can do this are as scarce as hen's teeth. If he takes them away from the home they are apt to land in an orphan asylum, or he is very likely to marry again, and because of the new family that is raised, neglect his older children.

Now, can I make my application—preachers that will leave a church in which they have been ordained when they have had laid upon their heads holy hands giving them authority to preach the Word as taught by the Church of the Nazarene, and if these men can lightly forget those vows that they took on bended knee when the presence and power of God were manifest in the services, they are just as apt to turn around again and leave this other church to shift for themselves when a better monetary position is offered. We have seen it occur so many times that we always pity the folks who follow the preacher and leave the saints with whom they have worshiped for years and try to satisfy themselves under the new conditions, and I do not say there may not be some, but I have yet to see the Nazarene preacher who leaves the denomination and becomes affiliated with a body of people who repudiate and reject the doctrine and experience of entire sanctification that ever comes back to us and is worth his salt.

There will be a number of young men probably who will read this article. You will be tempted a thousand times under the fad now raging for tabernacles, healing meetings and great crowds and much prestige and more money, to leave the Nazarene fold, but let me tell you, young man, you will never regret it but once, and that will be all of your life, and more especially as your hair grays and your shoulders stoop. The Church of the Nazarene gives to the young man of today the greatest opportunity for heroic and courageous service that the world has ever seen since the days of the apostles. Gird on your armor, and to the fight. *Speak the things which become sound doctrine.* Remember "the shallow talker seldom makes a deep impression."

HOW I ORDINARILY PREPARE TO PREACH

By RAYMOND BROWNING

PART TWO

The period at which I begin to use books is a natural question and I will try to answer that briefly. Books, for the most part, are not immediately useful to me in sermon-making. Except for an occasional reference or quotation or interpretation of some puzzling point, books are of little service after the sermon begins. My reading must be done earlier and then what is retained and digested becomes usable. To begin to read and search for material when the time for making a sermon has arrived merely confuses my thinking and wastes my time. It is then too late to begin to shell corn and start for the mill. I must use the meal that is already ground no matter how little is in the barrel. This situation will look desperate sometimes but if you are tempted to despair just remember the story of how in Elijah's day the Lord multiplied the widow's meal, and take courage. God doesn't want the people to go hungry even if we have only a few barley loaves and fishes on the premises. A sermon is not made in a day. It is like a water-course into which flow many tributaries. The book I read today may contribute to a sermon that will be preached months from now and the sermon preached last Sunday may have in it materials gathered a long time ago. It is true that once in a while I have found a book out of which I at once gathered an outline as well as considerable ma-

terial for a sermon but this is the exception and not the rule.

The books I use most in sermon-making are fewer in number than ought to be used but since I am writing of actualities and not ideals I will name first of all the Bible as my principal and unfailing source of supplies. A good dictionary helps me to fathom the meaning of obsolete words and archaic words and often helps to clarify the meaning of the text. Adam Clarke's Commentaries have been helpful to me during the past three years that I have been in pastoral work. When in evangelistic work, it was difficult for me to have access to commentaries. They were too bulky to carry around. My reading in other years of Shakespeare, Milton, Dickens, DeQuincey, Victor Hugo, Tennyson, Browning, Scott, Burns et al, has helped me in the matters of diction, vocabulary, and description but when it comes to the matter of material for sermon building as compared to some other books they are as Tennyson expressed it, "As moonlight unto sunlight or as water unto wine." Biography has a particular charm for me and is one of the most productive mines. Especially is this true of the biographies of great soul-winners such as John Wesley, Martin Luther, Bishop Asbury, William Taylor, John Inskip, William Carey, Hudson Taylor, Adoniram Judson, Charles Finney, Dwight L. Moody, Madam Guyon, Sam Jones and others. Ordinarily books of history are interesting to me chiefly because of the wealth of illustration which may be gleaned from them. As to books on psychology and philosophy I will have to confess that my interest is respectful but remote. Life is short and I do not like to have to sift loads of straw for a few grains of wheat. Books of missionary enterprise, exploration, and adventure are always helpful and stimulating. One of the most interesting that I have read in recent years was written by Mrs. Howard Taylor and is entitled "Pastor Hsi; The Conqueror of Demons." Books of sermons that have a reverent and thoughtful approach to Bible truth never lose their charm but those that are Modernistic or tend to provoke doubt or concede too much to false religions are to me "as tedious as a twice-told tale vexing the ears of a drowsy man." This latter class always makes me think of the injunction that Moses gave to the Hebrews that they were "not to name the names of other gods in the ears of their children."

Any nontechnical book of natural science, invention, or research is of interest and sometimes furnishes interesting and apt illustrations. For instance, "A Scientific Investigation of the Old Testament" by Prof. Robert Dick Wilson deals the death blow to Modernism. It is written by one of the greatest scholars on the earth and yet it is written so simply one doesn't have to be scientist or scholar to appreciate his arguments. Perhaps it would be well before leaving the discussion of books to quote the words of an old preacher to a younger one. He said, "In your preaching you will need at least three great books, the Bible, the Book of Nature, and the Book of Human Nature." A book after all is just an extension of a man's life and personality and influence. For this reason it has always been easier for me to learn from men than from books. In this last mentioned volume lies one of the richest and deepest mines of sermon-building.

The question of how I use books is not hard to answer. About all I know to tell is that I just soak up what I can in reading and then squeeze it out. This may not be altogether like a sponge because what is squeezed out has undergone some changes since it was taken in. For instance I am not given to long quotations especially of prose writings. Too much quotation may leave the impression of culture but it may also become very monotonous. A preacher may become such a slave to quotation that he will be a sort of animated scrapbook. It seems to me to be better for us to gather thoughts, suggestions; outlines, and other usable material and rearrange it to our own satisfaction. The venerable president of a certain holiness college told some young preachers to "Milk all the cows, save all the milk, skim off all the cream, and then serve the cream to the congregation." It is well to use in their original form quotations from Scripture, stanzas from hymns, verses of poetry, and outstanding gems from classical literature but I usually employ anybody's ideas with a good conscience, remembering that a certain very wise preacher said, "There is nothing new under the sun." When I am dining out it doesn't concern me greatly whether my hostess baked the apple pie or a neighbor sent it in. I would rather a number of folks would contribute to the meal than that it be dry and tasteless. Maybe one practical suggestion might be made before I pass from this subject. If I

find a short poem that expresses clearly and beautifully some good thought, I memorize it until I can use it at any time it may be needed. Also, I try to remember at least one good thought from every book I read and from every interesting person that comes into my life. A striking story or incident that engages my attention will probably be of help to others and I try to store it away in the treasure casket of my memory until the hour when it will be needed to fill up and brighten what might otherwise be a dull spot in some address or sermon.

There has been proposed to me in this discussion the further question of my preparation for the sermon in a threefold way, spiritual, mental, and physical. In the order named I will say that my whole life seems to be a sort of preparation for preaching and a sermon is to some extent just an expression or an outgrowth of my fellowship and communion with God. It is absolutely impossible for me to separate my living from my preaching and so deeply has this principle been wrought in me that I am sure that if I should ever have one serious break with God, my preaching would be over until the broken relation should be restored. How any man could dare to invade a pulpit and attempt to preach a sermon when the life and power and love of religion has gone out of his own heart is a mystery of iniquity that I simply cannot fathom. I could never preach on family worship until the family altar was established in our own home. Tithing was a silent subject with me until I became a tither and not until I was clear scripturally and experimentally in the doctrine and experience of entire sanctification did I attempt to proclaim this beautiful and essential truth. To express it simply, preaching and practice in my own life have to at least join hands if they do not always keep step. When it comes to immediate preparation for preaching, I am sure that I pray over every sermon at least three times. In beginning the sermon I am accustomed to pray definitely that the Holy Spirit may guide and bless my thoughts, then upon entering the pulpit I pray that He may keep me from any unguarded or careless word, and usually at the close of the message I earnestly pray He may overrule my mistakes and ignorance and bless God's own unchanging and unchangeable Word. At times in preaching my soul has been bathed in exquisite tenderness, again I have suffered strange heaviness and de-

pression over the failures of some who have made shipwreck of the faith, at other times there sweeps over me a fiery indignation over onslaughts of the devil, and often there has come the exulting joy over the visible fruits of victory in this mighty conflict; but to my mind the peculiar quality of grace which we refer to as "unction," which rests upon a preacher's soul like a crown of glory, is not any one of these states of feeling just described but a deep and solemn and abiding consciousness that he is God's ambassador representing the great kingdom of God and holding in his hands the terms of peace upon which God proposes that a rebellious world shall be reconciled to Him. This consciousness is a robe of dignity and honor in the midst of a contemptuous world. It is a shield of protection in ten thousand bitter conflicts. It makes the titles and honors and positions of this earth appear as gilded toys. It enables the servant of Christ to dare the devil to do his worst, to face death without trembling, and to greet eternity with a shout of victory.

Someone has inquired as to the mental preparation for preaching. It seems to me that I am always preparing no matter what else may engage my attention. When I first felt the call I was in school and working my way. My time for writing was limited and I used to think over texts as I fed the stock or milked the cows or drove the sheep home from the pasture. I thought over my divisions of the text and named them aloud, framed many of my sentences and tried them on the patient dumb animals, recited over and over quotations from books in order to fix them in my memory, and racked my brain for illustrations that might help people to remember the main thoughts of the sermon. No matter what social obligations are upon me or how interesting conversation may prove I can somehow keep a text in the undercurrent of my thinking and can return to it at intervals all through the day. While this sort of thinking does not and cannot take the place of definite reading and study yet it is a wonderful thing to be so devoted to the work of preaching that it is as impossible for the preacher to forget it as for "the bride to forget her ornaments or the nursing-mother to forget the tender babe." No doubt I would have been a better preacher if I had written more sermons, but I have rarely done more than to just make an outline indicating the main divisions and subdivisions of

the sermon and a few notes of illustrations that might be useful. After making the outline I do not often use it. It is usually in my mind before I write it down. However I have found especially in my pastoral preaching, that these sermon outlines not only help me to recall messages more easily, if they should be needed again, but also they keep me from wearisome repetition. The outlines of sermons that other men make may be much better than mine, but they often remind me of a valley of dry bones and Ezekiel near to make them live. However, if the outline of the sermon is my very own, it is possible for it to become so dry and pulseless that it might as well be sent to the boneyard. My own mental attitude can easily cause a good sermon to wither and dry up. The remedy for this is not only prayer but meditation. In order to preach with any degree of satisfaction I need some time alone. In this busy world so many things can distract one's attention that a preacher needs some quiet hours. Some of the most blessed moments of my life have been those when I walked alone along some country road or wandered through some quiet forest or remained in seclusion in my room until lightness and laughter and commonplace things were brushed out of my mind and I was able to rivet my attention upon things of God. This may be just a fond theory but often I have wished that somebody would relieve me of my Sunday school class so that I would not have to rush hastily from the lesson to the sermon. The ideal thing would be to go from one's closet of prayer to the pulpit with the dew of heavenly inspiration still upon his thoughts. A congregation cannot always understand this nor does the congregation do the preaching.

The matter of physical preparation for preaching is a matter of lesser importance and probably does not deserve so much consideration as the other phases mentioned and yet we are very foolish if we ignore the physical. It is an element with which we must reckon seriously. It isn't necessary for every preacher to be an athlete but it certainly is a misfortune if he should not have normal health. The physical perfection required for priests under the Mosaic law is not binding upon us, but it does contain truth that is worthy of our serious consideration. The Holy Ghost wants a normal vehicle through which to function. Men want normal human beings in pulpits. By way of illustration let me say that

in Mohammedan countries a man who is a missionary will be limited in his usefulness if he does not wear a beard. If he doesn't the Mohammedans will think that he is a eunuch and will hold him in contempt. There is no use in denying that there is a physical element in the thing of personality and God speaks through personality. Some genius like dear old Dr. Godbey might dress like a scarecrow and still be mightily used of God, but most of us are not in that class. We are everyday men and women and we live chiefly among just plain, everyday folks and we are foolish if we do not learn to be pleasing and lovable and to have enough good sense and good manners so that we will not be embarrassing to our friends, our loved ones, and our congregations. Here again I must leave vague generalities and speak of my own deportment. While my own habits are very imperfect and far from exemplary in regard to my physical preparation for preaching, yet there are some things to which I adhere with fair consistency. I refuse to eat heavily if I am going to preach. A full stomach and an empty brain are a poor combination for pulpit work. Many a host and hostess have been disappointed when I ate sparingly of the delicious supper served about an hour before preaching time, but my duty to the congregation meant more than the feelings of those people who did not carry my sense of responsibility to God. I have read that prize-fighters eat very lightly before a contest. If they do this for a corruptible crown we should be mindful of the incorruptible. The value of a clear mind in preaching is too patent for discussion. The matter of personal appearance is not to be despised. For my part I should not want to dress in such a way that I would be offensive to the good taste of devout people. If I should happen to go to the pulpit and discover that I had neglected to shave, it would make me thoroughly uncomfortable. A soiled collar, a missing button, shoes untidy, or my finger-nails in mourning would do much to disturb my equilibrium and have a tendency to slow down the fervor and interest in preaching. Other matters come to my mind, but this part of the discussion is too intimate and too personal to be continued without a feeling of embarrassment.

The last thing I was asked to mention in this paper is my attitude toward my audience when I am to preach. This is a highly complex question and at this point I wish I were a psy-

chologist. If I were, may be I could explain it to my own satisfaction whether anybody understood me or not. In the first place, my attitude is somewhat impersonal. It is very difficult for me to speak of them as *my* people or of the church as *my* church. These people are the Lord's people and this church is *His* church. In the divine arrangement of things my hand is at the helm temporarily, but tomorrow I may be gone and another servant of the Lord will stand in my place. There is something taking place here that is infinitely greater than anything I can plan or execute and I bow as did Joshua to another leader who said, "As captain of the Lord's hosts, I am come." I have no sense of proprietorship and I am not paternal. My place is that of an under-shepherd.

Again, my attitude is that of reverential fear. I dare not rush into the presence of the Lord as a heedless child. The privilege of preaching is too responsible for me to dare to enter the pulpit unless by divine invitation. Here I must stand between the living and the dead to deal with the most precious thing God ever made and that is a human soul. The responsibility of the surgeon who performs the delicate and critical operation in an endeavor to save human life is small compared with ours in the matter of dealing with precious blood-bought souls. The seriousness of it all weighs upon me until I dare not trifle and sometimes I need patience to bear those who weigh things in this world's balances. Also there is in my mind an undercurrent of sublime confidence in the gospel of Christ. There is no vestige of doubt with me but that we who preach full salvation hold the beautiful golden keys of the kingdom. We have the solution of every man's sorrows and troubles if he will only avail himself of the proffered remedy. We know the one and only Savior, the present and absolute solution of the sin problem, the one unfailing source of happiness, and the unerring road to life and immortality. Also there is in my mind a vision of what the congregation ought to be and could be if conformed to the divine will. Beneath all their mistakes and failures and sins I have faith to see lives so glorious and beautiful that they rise in my imagination above their old selves as Adam stood above the dirt out of which the hand of God fashioned him. This vision of the angel in the block of stone sometimes tempts me to be a little impatient because folks move so

slowly and I try to do like the old preacher in Goldsmith's "Deserted Village":

"And as the parent bird each fond endearment tries

To tempt its new-fledged offspring to the skies
He chid their wanderings and reproved their
dull delay

Allured to brighter worlds and led the way."

Finally, if I know my own heart, there is within my thinking a deep and abiding attitude of love and tenderness. Even after I have done my best if there are those who will not be saved there is still such a tenderness of affection toward them that sometimes I can hardly stand it and it almost breaks my heart. In such a moment I turn for comfort to One who drained to its bitter dregs the cup of sorrows which we but taste and my anxiety seems so trifling when I hear Him say, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

COLUMBUS, OHIO.

A DISCUSSION OF OUR PROBLEMS

By OSCAR HUDSON

THREE problems, fundamental in their importance, face the work of the Church of the Nazarene, which I am asked to discuss. I do not know that I have a complete solution of these problems; but I have some ideas which I append.

I. HOW CAN WE REACH MORE OF THE NON-CHRISTIAN GROUP AROUND US?

1. Pray! Pray! Pray! 2. Work! Work! Work! 3. Pray! Pray! Pray! 4. Work! Work! Work!

The slogan of Dr. Bresee, our founder, was, "Get the glory down." Without this, our case is lost. We cannot compete with the older and wealthier churches, in elaborate programs and stately forms. This is not our job. If we fulfill our mission we must pray down the holy fire and keep our ecclesiastical machinery well oiled with the unction of Holy Ghost.

This was the attraction when some of us got in during the early days of the holiness movement. There was an absence of cultured singing, and

instrumental music; but with shining faces they sang:

*"Down at the cross where my Savior died,
Down where for cleansing from sin, I cried;
There to my heart was the blood applied,
Glory to His name!"*

For the first time we perceived that there was power in the blood of Christ to cleanse the heart from all sin, and we found a longing possessing us for the blessing. We returned to the meetings, not to hear the preaching, but to see those shining faces and to hear them give vent to bounding hearts as they sang:

*"O precious fountain that saves from sin,
I am so glad I have entered in;
Here Jesus saves me and keeps me clean;
Glory to His name!"*

The glory, and not the culture, nor the doctrine, pulled this poor backslider to the meetings, where he got quiet and heard the message of salvation and found deliverance from all sin.

Knee work is required if we are to have divine glory upon our services. We must hide away in the mountain for fasting and prayer if the people are to see a shining face. But we can have it, and this will arrest the attention of this thoughtless, pleasure-mad, commercial-crazed age. Moses turned aside to see the bush that burned with holy fire. The people forgot their golden calf when they saw the shining face of Moses. backslidden Israel stopped to consider when they took notice that the disciples "had been with Jesus." Hours of waiting before God, nights of vigil, days of fasting and prayer will bring the shekinah upon us, and when it comes upon us, the thoughtless masses will stop to behold.

But we must not only pray, if we are to reach the unsaved about us; we must work. Jesus said, "Go ye into all the world." He did not say for us to sit down and expect them to come to us. Every home for blocks and even miles about our churches, should be visited and revisited again and again, in an effort to influence the people to seek salvation and lead godly lives. This visiting should be intense immediately preceding revival campaigns, and personal invitations extended to attend the meetings. The personal touch counts for much today. Hearts are breaking everywhere. In every home, almost, are to be found those who long for someone to whom they can unburden their troubled hearts. In most cases they do not dare go to their own

pastors, for they are not spiritual and would not understand. If you will get close enough to them and gain their confidence, they will pour it out to you, and it will be easy, then, to lead them to the Lord for comfort and salvation.

In Atlanta, where Mrs. Hudson and I have been laboring for more than three years, we visited one family regularly for more than two years before we ever got them inside our church building. The last time we visited them the snow was falling and we had to climb the snow-clad steps to a high terrace on which the house stood. Satan tried to discourage us, pointing to the number of times we had visited and secured from them a promise to attend our services, only to have them disappoint us. An evangelistic meeting was approaching, and once more we secured a promise to attend. A full week passed before they appeared. The second Sunday morning they came, conviction seized them, and they were both reclaimed. Other incidents as striking could be cited, but the pastor who is not working his territory intensely is wasting much of his opportunity.

The same principle will apply to the work of the Sunday school. I am convinced that we are merely scratching the surface in our Sunday school work. In many instances we are holding our hands, doing practically nothing, when there is abundance of work all about. The attendance at most of our Sunday schools can be doubled, and many of them trebled, by securing a copy of "The Sunday School Transformed," by Louis Entzminger, and using it to evolve a program suitable to the size of the particular Sunday school, and working thoroughly the section where the church is located.

II. HOW CAN WE BETTER ESTABLISH OUR OWN PEOPLE, SO THAT THEY NEED NOT BE "WORKED OVER" IN EVERY REVIVAL MEETING?

I. By frowning on that class of evangelists who proceed on the theory that this is the way to have a revival. Any gardener who makes a practice of pulling his plants up and setting them out again, will soon have stunted plants and produce no fruit to perfection. Evangelists who labor to get the members of the church to the altar, and then report a great number of seekers, are, as a rule, doing more harm to our work, than good. I have seen some who seemed to think that no one had the blessing real good until he professed it under their "superior" (?) ministry. While the evangelist appeared to be gratified

when some member of the church went forward and made another profession, I could not see that he had any more victory, unction, patience or self-sacrifice, afterward than he had before he made such profession. Usually such procedure unsettles those who are immature in faith, stops spiritual development and hinders the growth of the church.

I have witnessed two such campaigns in churches with which we were connected and have thoroughly analyzed the situation. In both cases, before the campaigns, crowds were fair, finances adequate, professions usual, at the Sunday night services, and people were being added to church membership. There was a great stir during the campaign and numbers were forward for prayer; but it was mostly members of the church, and the meetings resulted in few or no additions to church membership. After the campaign closed the attendance dropped off, finances decreased, the altar was barren of seekers, and discouragement hung from every quarter. The pastor had a hard fight for a few months until he got the church settled down again under the burden of prayer and from under the slaying power of the evangelistic services.

2. Our people need to be taught that "casting away their confidence," and running to the mourner's bench to make a new confession, will not develop them in the life of holiness. While we deplore the fact that some churches have discarded the mourner's bench, entirely, we should be careful that we do not swing to the other extreme, and allow our people to become afflicted with mourner's-bench-itis. It is not a cure-all, and we should teach our people that it is not. There are battles to fight after we get into Canaan. Giants must be killed, kings driven out and the land possessed; but these exploits cannot be accomplished by giving up what has already been gained. The gardener may dig about his plants and let the light down to the roots, but he must be careful that he does not dig them up entirely.

It is not an indication of backsliding when a person, for the first time, sees something in his life that should be surrendered and slain. It is rather an indication of spiritual progress when a person receives such light, walks in it quickly and gets rid of things that have hindered him. Our people need help and to be stirred from their lethargy, but while doing this we should teach them to resist discouragement and hold

fast their profession of faith; while "pressing toward the mark for the prize of the high calling of God in Christ Jesus." It may be physically easier to put hard propositions to a congregation, in order to get someone forward for prayer—propositions that the evangelist himself could not honestly subscribe to—than it is to get under the people's burdens, and pray through for new messages that will help troubled souls to see what is hindering them and lift them out, but there is an offense to God's little ones that places one in a worse fix than if a millstone were hanged about his neck and he then cast into the sea.

I do not believe that we should tone down our messages. I have never been accused of lowering the standard or building with untempered mortar. It is the type of preaching that discourages our people in their Christian experience that I am warning against. If we are not qualified to teach them how to hold to what they have, and press forward for greater victories, let us be careful lest, in our blindness, we beat them in the face with erratic statements, error and unreasonable propositions that we cannot truthfully subscribe to ourselves, and turn them back into the fogs of uncertainty and doubt. This procedure, seen too often in our movement, has arrested the progress of many of our churches, and left useful workers in permanent impotency.

III. HOW CAN WE PERSUADE MORE OF THOSE WHO ARE SAVED AT OUR ALTARS TO UNITE WITH THE CHURCH OF THE NAZARENE?

1. We need in many instances to see the importance of the Church of the Nazarene ourselves. If we *are* in the closing days of the Gentile age, God has raised us up for just such a time as this. The movement is His last call to a Christ-rejecting world. If other churches have rejected the Holy Ghost in the work of entire sanctification as a second work of grace, it is spiritual death for those who get blessed at our altars to cast their lot with them. We could no more place a newborn babe to the breast of a dead mother and be guiltless, than we could see our converts go into a dead, worldly church without doing all in our power to stop them.

2. The importance of the Church of the Nazarene should be kept before the people continually. Its merits and place in the world should be mentioned from the pulpit in almost every service, until a psychology favorable to it takes hold of the minds of the people and affiliation with and support of it become a conviction. It

is a strategy of Satan to make our pastors and evangelists afraid of being called proselyters if they say too much about uniting with us in church membership. Let them raise the cry! Opposers to holiness are going to cry something, if we are doing anything to advance the cause. Other churches present the matter of church membership in almost all of their services, especially during revival effort. Do we not have as much right to do it, as they?

3. We can induce more people to unite with us by giving them the opportunity. We have labored in revival effort in churches where those who did unite with us had to almost run someone down to gain the opportunity. A membership committee is supposed to "Hunt out those who may be eligible to membership among us," but in some cases they act as a censor board to prevent some who might want to join. They become legalistic and hinder, rather than help those who have been blessed to qualify for church membership.

4. Everyone that makes a profession at our altars should be visited in their home or at their place of business, prayed with if possible, and talked to personally about the importance of membership in the Church of the Nazarene. In every revival someone should be appointed whose duty it would be to secure the name and address of every one who gets converted, reclaimed or sanctified. These names should be turned over to the pastor, who should visit them or see that some church visitor, who has tact and wisdom, does visit them. In every case the pastor should follow up the church visitor's work, with a pastoral visit, if the church visitor's call is unsuccessful. If this is not done much of the work done and service rendered will be lost. The one so blessed and started into a new life left in cold, formal surroundings, with no spiritual food and nothing to stir him up to "remembrance," will soon lose the vision obtained and drift back to lower levels again to die.

Jean Paul Richter reminds us that "when Antipater demanded fifty children from the Spartans they offered him in their stead a hundred men of distinction." He continues, "The Spartans thought rightly and nobly. In the world of childhood all posterity stands before us, upon which we, like Moses upon the promised land, may only gaze, but not enter." Preacher, what interest are you taking in your Sunday school?

PIETY AND HONESTY, THE WATCHWORD OF PREACHERS

By C. R. CHILTON

VICTOR HUGO made one of his characters say, "A wealthy minister is a misnomer." The thought is, no true minister can retain his wealth in this world of multiplied human needs everywhere.

The title "Nazarene Preacher" should be a synonym for piety and honesty. Yet even Nazarene preachers are human, and have their burdens, their temptations, and sometimes life-back-grounds not conducive to the highest standard of piety and honesty. Consequently the necessity of "line upon line, precept upon precept, and here a little and there a little."

Preachers are regarded as religious leaders; not only of their flock, but also of the community where they serve. Their lives should be sincere and their conduct above reproach. The Lord himself is in a large measure dependent upon them to represent Him and his cause in their territory. What a minister really is counts for more in his community than what he says.

One has said, "Our whole duty is made up of these things; that a man should live soberly with respect to himself; righteously with respect to his neighbor; and piously with respect to God." In piety a preacher must be sincere. He must not camouflage here. He must pray not only in public, but in the closet where none but God can hear. He must come to God's Word not only to prepare for service, but also to receive light and power to fashion his life according to its teaching. "Our sufficiency is of God who also hath made us able ministers of the New Testament, not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life."

"The true minister is God touched, God enabled, and God made. The Spirit of God is on the preacher in anointing power. The fruit of His Spirit is in his heart. His preaching gives life as the spring gives life; gives life as the resurrection gives life. The life-giving preacher is a man of God whose soul is ever following hard after God; and whose ministry is like the life-giving stream. Real preaching is not the performance of an hour but the outflow of the inner life." For a preacher to be careless as to his inner life and devotion is no less than a crime.

Honesty in all manner of living. A Nazarene preacher's word should be as good as his bond.

Dates should be faithfully kept, and promises fulfilled. His bills should be promptly paid or otherwise honorably met. To this end a preacher must live within his income. For a preacher to leave a church with unpaid personal bills is to block the way for his successor, and to retard the work of the kingdom.

I have in mind a man who took the pastorate of a church in a nice city. He was religious and through hard work built up the church; but he was careless about meeting financial obligations. He ran bills at different stores, borrowed money from sympathetic friends, and did not pay. Finally, his creditors tired of carrying him, began to talk and soon the talk spread throughout the town. The work for which he had labored hard was, by his poor financial management, almost ruined. He had to give up the pastorate. His successor is endeavoring to overcome the reproach and live down the mistakes of his predecessor. Oh, Lord, how long! Regardless of who is at fault a preacher must meet his financial obligations or surrender the pulpit.

A Nazarene preacher should be honest in making assembly reports. As to statistical reports concerning church membership; one should not report members who have left the community and who have given no account of themselves for years and whose whereabouts are unknown. Nor is it fair to retain on record for the purpose of reporting, names of persons who have absented themselves from the services for years, and are known to be living in open violation to every church vow taken. Such are of no value to the local or general church; nor is it fair to a succeeding pastor who may have some regard for a proper church membership record.

A Nazarene pastor should be honest in financial reports. It is not honest to report in receipts borrowed money which must be returned unless so stated. Nor is it honest to borrow money to pay current expenses and report all bills paid in full, while borrowed money remains unpaid.

Another financial problem often arises in the misappropriation of funds. For instance, money received for General or District Budget and appropriated to an evangelistic campaign, or even to pastor's salary. Or money raised for evangelists, and appropriated for local interests may be an example. Another example is money received through the regular Sunday school offering and applied to various other purposes while the

Publishing House remains unpaid for years for literature furnished the school.

Nor is it honest for licensed or local ministers taking the course of study to take unfair advantages in their examinations. Neither is it honest for an elder under whom examinations are being taken during the year to give aid to students. This is unfair to the party concerned and to the church at large.

If a preacher expects to continue successfully in the work he must so order his life that when engaged in secret prayer no skeletons will arise before his mind's eye but his sky will be clear and his anchor will hold.

HINTS TO GROWING PREACHERS

By C. WARREN JONES

Too many revival meetings during the year. When a church has so many there is a tendency to not make the necessary preparation. Then, they become so common place and the pastor has very little time in which to indoctrinate his people and get them established. Two meetings and at the most three, with a careful and prayerful preparation and then the work of the evangelist carefully followed up is far better than haphazardly putting on meeting after meeting down through the year. Ours should be a thorough work.

The pastor and the church should make preparation for a revival. You cannot start a meeting just any time someone thinks it is time for a meeting. There is a time for the revival. The Spirit will lead pastor and people, and the burden of prayer will come on the church and they will find themselves praying mightily for a revival. They will pray at the midweek service and the cottage prayermeetings will spring up here and there. The pastor will probably feel led to preach a series of sermons preparing the people for the revival. Faith will spring up and the members will fall in line. The evangelist will arrive and the revival will be in full swing. It will be on, because the church and pastor have made the necessary preparation.

Cottage prayermeetings can be held to an advantage, but as a rule they should not be continued throughout the year. They are liable to become common and get into a rut and if you have them all the time, they will take from your

midweek service. You can, as a pastor, arrange for these special prayermeetings for a few weeks preceding each revival. If you make them a special feature, they can be made a great blessing to the church and a real factor in the revival effort.

That midweek prayermeeting is about the most important service of the week. As pastor, do not allow yourself to slight this service. Prepare for it just like you do for the Sunday services. Plan to make it interesting. Set yourself to make it instructive and spiritual. Keep it true to name. Let the matter of prayer be the predominating feature. Lead your own prayermeeting. Do not turn it over to everybody. Occasionally you may call on someone to read the lesson, but you are the one to lead. Give the people something and they will come. If the attendance drops off, do not blame the folks. Place the blame where it belongs. Get busy. Stir yourself and build up this midweek service. It can be done.

Give attention to that first service of the revival. The last service on the last Sunday night may be important, but the first service is of great importance. Work hard to secure a large attendance. If you have a small crowd with only about one-third of your members present, it will have its effect and the chances are it will take several nights to overcome the poor start. A large crowd the first service will encourage your evangelist and be a blessing to the entire meeting. Like nearly everything else, a good start means much.

SELECTED ILLUSTRATIONS

Compiled by C. HAROLD RIPPER

Psalm 1: 2. Physiology shows us how inevitably the food on which one subsists determines the texture of his flesh. Can the daily newspaper, the light romance, the secular magazine, build up the fiber and tissue of a true spiritual character? We are not putting any surly prohibition on these things; but when we think of the place which they hold in modern society, and with how many Christians they constitute the larger share of the daily reading, there is suggested a very serious theme for reflection. As the solemn necessity is laid upon the sinner of choosing between Christ and the world, so is the choice pressed upon the Christian between the Bible and literature—that is, the choice as to which shall hold the supreme place.—A. G. GORDON.

Psalm 119: 130. I read a story about a man in Australia, I think it was. He and his wife were poor, hard working people, and they had a family of children. One day these children, playing in the sand, found a very peculiar stone. They showed it to their parents, but they had never seen anything like it, and did not know what it was. And for years these children kept that stone for a plaything—perhaps often leaving it out in the sand pile during the night; but one day a man came and stopped at the house and saw the children playing with the stone, and asked to see it. When they placed it in his hand, he opened wide his eyes and gazed at it in silence; at last he said, "This is a most remarkable stone; if you wanted to sell it, what would you take for it?"

"Oh," said the man, "I never thought it was worth much, if anything, and I do not think I care to sell it; as the children think so much of it. They have found out that when they rub it, it will shine in the dark, and they call it a candle stone."

"Well," said the man, "I have had quite a good deal to do with diamonds; but this is the largest one I have ever had in my hands—it may be worth a half million dollars or more!"

This must have been quite a surprise for those people, and it is safe to say that after that they never left it out in the sand pile at night. Is not this story of those poor people with that valuable gem in their possession, and yet its real value entirely unknown to them, a good illustration of a great many people in our own civilized land with that most valuable Book, the Bible, which every family has or may have, but which they treat as though it was not worth half as much as an old novel which costs only a few cents? Just as the diamond shined in the dark and had a light in itself, so the Bible with spiritual light to shine and illuminate the path to life eternal is so often ignored and its value unknown—as much so as that diamond in the sand pile!—C. A. YERSIN.

Joshua 1: 8. Phillips Brooks used to tell the story of some savages to whom was given a sun dial. So desirous were they to honor it and keep it sacred that they housed it in, and built a roof over it, away from where the sun could shine on it; it was of no use whatever. How many men treat the Bible the same way! Stored carefully away in the bookcase, or on the center table, where it may be dusted once a week,

seldom read and never studied, it is about as useless as the sun dial in the shade.—*Selected.*

John 5: 39. A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished, and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty stricken, and in his old age decided to go to his son's home to spend the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves \$5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in your Bible, but there are treasures within the covers which money cannot buy. Will you live in spiritual feebleness and want, and then at the end of life's journey or in old age, perhaps, find that you have had vast treasures at your command which have lain unused, neglected? Will you not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you?—*Selected.*

Everywhere in this Book of God we find a supreme wish to help men. When we most need help the words are sweeter than the honeycomb. When other books are dumb, this book speaks most sweetly. It is like a star, it shines in the darkness; it waits the going down of the superficial sun of our transient prosperity, and then it breaks upon us as the shadows thicken. This is the real greatness of God: he will not break the bruised reed.—JOSEPH PARKER.

The Savior I need is one who can help me today, one who counts my present enemies his enemies, and who can communicate to me such real strength as shall make the difference between my being defeated and conquering them. If he merely promises to take me out from among my foes, if he merely says I shall be rid of them when I die, is that to be called victory? —MARCUS DODDS.



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